DECEMBER 1960

The Methodist Woman

FELIZ NAVIDAD

Boldog Karacsonyt

UON NATALE

Joyeux Noël

Sărbători Fericite

tástný Vánoce

STCHASTLIVOYE ROZHDESTVO

Wesofych Swigt

LIZ NATAL

NODLAG BREAGH

FRÖHLICHE WEIHNACHTEN

Christmas Joy

GOD JUL

KALA CHRISTOVYENNA

Veselykh Sviat

Gladelig Jul

Gelukkig Kerstmis

GLEDILEG JOL

Linksmų Šv. Kaledų

Christmas Greetings . . .

from the Staff of the Woman's Division of Christian Service

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Items of Interest

Courier-Journal and Louisville Times

Mrs. Taylor D. Howard

Volunteer Extraordinary

Mrs. Taylor D. Howard has climaxed ears of volunteer service in different arts of the world by serving for three ears as camp chairman at Wesley louse, Louisville, Kentucky, during hich time she chauffeured children to amp, planned schedules, menus, recrea- on, and worked closely with the archi- cts in the planning and construction of ie newly dedicated lodge named in her onor. Other volunteer activities have cluded Girl Scouting in various places, mong them work with Scouts at the rkansas School for the Deaf. While in ermany with her Army husband, Mrs. loward assisted a group of German Iethodists who had no church in which meet, allowing them to hold services her home for a time. The Howards' ation wagon was called "the Mission ar" because Mrs. Howard used it to ke Methodist women to various events. ogether with her husband, Mrs. Howard as retired and moved recently to Texas.

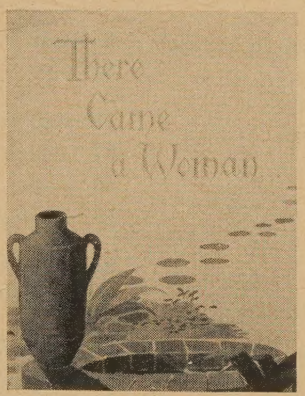
New Community Activity

Woman's Society members of the New rleans District Louisiana Conference Central Jurisdiction), recently enter- ined boys of the Milne Home, New rleans. "Being a Christian in Our rowd" was the theme of the worship ervice presented by the Methodist outh Fellowship of a local church. his was followed by a recreation period id cookout during which young people the home and those participating in ie program enjoyed a period of Chris- an fellowship. The Woman's Society onsored the project at the invitation a local social worker, thus assisting in new community project not served in is manner in the community for forty- ve years.

World Day of Prayer

THE METHODIST WOMAN is cooperating in the observance of the 75th Anniversary of the interdenominational World Day of Prayer on Friday, February 17. In this issue we present the article, "Education for Christian Leadership," by Elsie C. Pickhard. This describes the colleges overseas which are recipients of the World Day of Prayer offering. The circle program by Miriam Libby Evans relates the history of the movement.

The January issue will carry an article by Margaret R. Bender on the Prayer Fellowships plus an article by Monica Owen on Home Mission Projects which benefit from the offering. Two colleges, Isabella Thoburn and Ewha University, celebrate anniversaries in 1961. Founded by Methodist women, they now share in the interdenominational Week of Prayer offering, too. They will be featured in the January issue.



There Came a Woman, published by United Church Women of the National Council of Churches, is a pocket-sized study booklet to be used around the world in connection with the anniversary observance.

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Miss Elsie C. Pickhard—Secretary for Interpretation, Division of Foreign Missions, National Council of Churches.

Dr. W. Thomas Smith—Director, Ministerial Recruitment, Board of Evangelism, Nashville, Tennessee.

Miss Marjorie Yarborough—Methodist Mission, Taejon, Korea.

Letters to the Editor

I want to thank you for THE METHODIST WOMAN. I hear congratulatory remarks in nearly every meeting.

Mrs. H. C. Black
Johnson City, Tennessee

THE METHODIST WOMAN is certainly a fine magazine and fills a real need. It is well edited and is set up with eye appeal as well as fine reading content.

Mrs. A. F. Hovda
Minneapolis, Minnesota

I wish to tell you how very much I enjoy THE METHODIST WOMAN. It has been a great help to me in planning programs in my local church and in the district.

Mrs. Russell H. Shroyer
Vincennes, Indiana

Woman's Division members, jurisdiction officers, and secretaries of lines of work and conference presidents of the South Central Jurisdiction as they attended sessions of the School of Missions at Mount Sequoyah, Fayetteville, Arkansas, last summer.

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Cover: Christmas Greetings in languages spoken in many lands is the message of the Christmas Star. The cover was drawn by Robert Schwing, who did the other line drawings for this issue.

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All items for publication should be directed to the Editor at 475 Riverside Drive, New York 27, N. Y. Room 1355.

Christmas Greetings and Meditation

DO YOU have a baby in your family? New mothers and "doting" grandmothers have often lightened our discussions on the mission-of-the-church-amid-world-tensions-and-rapid-social-change by accounts of happy adventures with their beloved children or grandchildren. Are these little ones fascinating just because they are their own? In part, but most women respond to the winsomeness of a baby of any race or nation.

At Christmas we turn to a Babe, the embodiment of God's mission—sent to save the world! When this Baby grew to maturity, He reminded His followers: ". . . unless you turn and become like children, you will never enter the kingdom of heaven." (Matthew 18:3) What better time is there for us to remind ourselves of this admonition than during the Christmas season when our thoughts are so predominantly of childhood?

Recently in rereading the ninth chapter of Isaiah, I was reminded of the many names given to the Babe of Bethlehem. One could spend hours of meditation considering the significance of each in turn. They are so numerous that one could set up an acrostic for the word Christmas:

C hrist
H oly One
R esurrected Lord
I mmanuel
S avior
T ruth
M essiah
A lpha and Omega
S on of God

Such an exercise may sound trite and superficial. It did to me until I tried it and began to sense the scope—the heights that might be climbed in a new recognition of His Lordship, and the depths that might be probed in a more profound realization of His claims upon us as His followers.

These are times for soul searching and for personal commitment if we would help to fulfill His mission. Bishop Gerald Kennedy, in a message given in relation to the One Great Hour of Sharing, says the disciples never assumed they were worth dying for, but were lost in wonder that they were offered a gift too great to accept. He concludes that the only way to deal with a gift too great to accept is to share it.

If our meditations bring us through conviction to full commitment, then there is a joy—a joy all the greater because of a new comprehension of the angel's message, "I bring you good news of a great joy which will come to all the people." (Luke 2:10)

As we begin this new quadrennium may we fulfill our mission through a stronger united endeavor to share this joy with all mankind. That you may be guided to His perfect light is the Christmas prayer and New Year's wish of

Sadie Wilson Tillman
President of the Woman's Division of Christian Service

By the light of a star

by

W. THOMAS SMITH

"WHEN they saw the star, they rejoiced with exceeding great joy." How fitting that when God announced the birth of His Son, He flung a blazing new star in the eastern sky. Stars have always captured the minds and imaginations of men. Astronomy is the oldest of the sciences; ancient tablets and carvings show that movements of planets were fairly well understood before 3000 B.C.

Stars possess an element of mystery. We can comprehend neither their immensity nor their inconceivable remoteness. Our sun, which is really our nearest and best known star, is only average size when compared to other stars. Yet, if it were hollow, over a million earths would easily fit inside it.

Stars are so far away the distance can best be comprehended in terms of light years. Let us assume the ring of your finger represents the orbit of the earth around the sun. By the same scale the nearest star would be more than three miles away. The heavenly light which we see this evening started its journey from some stars at the time the first settlers came to Jamestown.

Stars are splendid! They are ethereal, remote, aloof from our little earth. They belong in the vast, immeasurable darkness of an ever-expanding universe. Their glory cannot be tampered with by the crude hands of careless men. There is an "unearthly" quality which is part of their magnificence. Only God could have made them (He is still making them) and He alone fully recognizes what they are.

Stars are the perfect Christmas symbol. Like their Creator, they cannot be fully understood. We have made the grave mistake of trying to explain everything, even God himself. We have attempted to remove the mystery and wonder not only from man's daily life but from his religion. We have made God "chummy"; almost a senile old grandfather who winks at our sins and tolerates all manner of wickedness. We have made casualness a religion and we have approached our Maker with the attitude of the slacks-clad tourist who wanders noisily into a cathedral.

We must be reminded of the power and majesty of the Being before whom all the earth trembles, of whom the heavenly host cries, "Holy, Holy, Holy." Let us remember that God is God! When men behold His glory, they fall on their faces, lamenting, "Woe is me."

The Christmas Star is a symbol of the greatest of all mysteries. We cannot explain Christmas any more than we can explain Things Eternal. How can a finite man ever hope to understand fully an infinite God? Such a hope would be blasphemous. The Almighty is, and always will be, greater than our feeble minds' ability to grasp or perceive.

There is always a certain beautiful, childlike wonder about Christmas. That quality of mystery belongs because one cannot explain an event as awesome as the coming of God in human form. It involves an explanation of the Trinity; it is the mystery of the Incarnation. Here is an event which cannot be spoken of flippantly nor do we explain it in the same terms used in discussing the weather. How can we put into mere words a fact which altered the course of history? The birth of the Savior cannot be taken lightly for, in truth, no miracle—and especially this miracle—is to be taken lightly. We are as children having to wait until we become spiritually mature, when we may see "face to face" rather than "through a glass darkly."

At this point we realize a strange and very interesting paradox: on the one hand, mystery, on the other, heartwarming, deeply personal experience. Christmas signifies the coming of the Christ. The Christ Child of Bethlehem is also the Child Jesus who grew up in Nazareth. Here is One who walked among men. One who knew the experiences of daily living: play and toil, joy and sorrow, pain and death. Christmas proclaims that

e God of the ages who created all ngs visible and invisible, comes w to dwell among men. The God out whose mighty acts of Crea- n ". . . the morning stars sang gether, and all the sons of God outed for joy," is now revealed in ch a winsome fashion that the allest child might know and love m. There is a glory in the mes- ge of Christmas, indeed, a glory ich we cannot explain. There is nder and mystery about Christ- as, but it is wonder born of oration rather than abject fear. ing awed by the majesty of ristmas does not imply that we in ignorance, unwilling to think. means we kneel in reverence be- re that which calls us.

Christmas brings the fulfillment God's promise. Christmas is the minder that God is love. Out of ristmas came the redemption of ankind. Christmas bespeaks hope, y, life—salvation. It is forever ying that God—though far away is yet closer than breathing and arer than hands and feet. He is e maker of heaven and earth; He also One who is concerned about ch of his children. He is the lov- g Father who waits and watches r each prodigal to return.

The star represents our Savior's vinity: something a human hand nnot touch. This is the God-side the Savior. At the same time we member that the Savior was born a stable. A stable is of earth. hat is where the Savior lived. He velt among men. He moved hong things of earth. He died on the most earthly of all sym- ls—a cross. Here we have it: a ar and a stable. Symbol of the vine; a symbol of humanity.

Sometimes there comes a point life when the only direction we n look is up. The only light we ay see is the light of a star. The ght of a star is enough. It will umine our way and it will re- ind us that events in life are al- ost impossible to understand, but od understands and God remains.

This then is the message of the ristmas Star. To those who ould follow its light there comes the assurance that some things abide, abide forever and ever. Some things will not pass away. Though this earth cease to be, God continues. Though mankind reaches a point where he is capable of total destruction of the human race, God remains. Though this earth be destroyed, God lives. Throughout all the sorrow and pain of life, God Is! "We have seen his star . . . and are come to worship him."

"Because of Christmas Day"

by

MARJORIE YARBOROUGH

THERE is a manger in the stable. The stable is on the lawn of one of our buildings at the Methodist Mission, Taejon, Korea. For the star there is an electric light bulb. For the angel's singing a group of students sing Christmas carols over a loud speaker inside the building. It is not a silent night. You can hear the sound of passing vehicles . . . you can hear the sound of people who gather round the stable covered around by rice straw bags. What is the meaning of this?

There is an ox (borrowed from someone) who is lazily eating rice straw. It doesn't know why so many people are coming with puzzled looks on their faces. In fact, it really does not care. But it does seem strange for so many people to gather at one place on a cold night like this.

There is a boy. He is dressed in a bathrobe. He is standing with a long stick of bamboo in his hand, looking at the baby in the manger. Who is he? He is a shoeshine boy by day and schoolboy by night. Maybe he has no father, or maybe there are too many in the family for the father to support alone. Then the children must try to find some work which they can do and help support the family. Perhaps, from lack of clothing and proper food he is not very warm, but he is happy. He is taking part in the drama which has stirred men's hearts for centuries.

There is a girl. She is dressed in a white sheet. A lovely smile is on her face. She is looking at the baby also. Who is she? She is a maid, perhaps. Her father had too many girls. He had to sell one into a wealthy household as a servant. She has no time for play and school. All day long she must look after the needs of the lady of the house. At night she attends literacy classes. She wants to know how to read and write her language like the other children her age. Is this too much to ask? Tonight is a very special night. It is Christmas Eve. Isn't it wonderful to be able to help tell the children from the street the wonderful story of the Babe?

Yes, there is a baby! He looks so young and small in the rice straw basket. He must be warm, though, because he is not crying. He blinks his eyes when so many people come near to see if he is real. Who is this baby? Maybe his mother has tuberculosis or leprosy. Maybe the father is in the army and the mother is dead. If this is true then the father cannot pay attention to the baby. But there is a home for him. Our Methodist Community Center will care for him until the family can provide a home. Will this small infant ever know the joy and warmth that he brought to Christmas Eve for so many people?

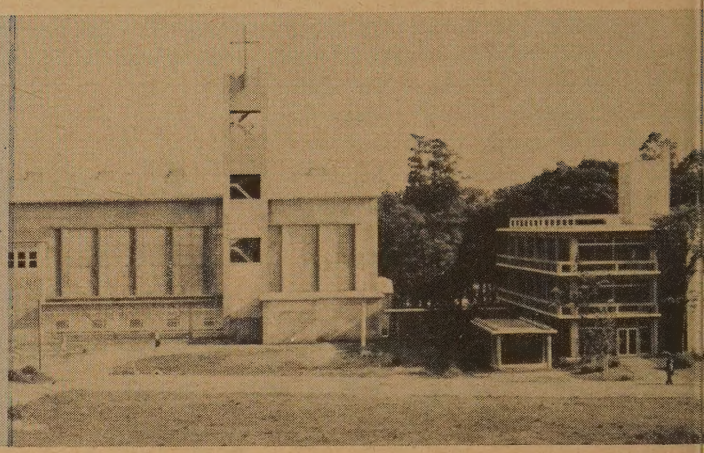
A boy, a girl, and a baby . . .

"And man shall live forevermore, because of Christmas Day."

EDUCATION
for Christian Leadership

by

ELSIE C. PICKHARD



Newly completed chapel at International Christian University, near Tokyo, Japan. At the right a portion of the Ralph E. Diffendorfer Building is visible, which houses the church house and student center.

INTERCHURCH Center in New York City is mecca for visitors from all parts of the world. It was not surprising, therefore, to meet petite Vilma Nathaniel of Pakistan in the Center's cafeteria one day. Miss Nathaniel is a faculty member of Kinnaird Christian College in Lahore, Pakistan. She came to the United States to be a co-chairman of the Quadrennial Assembly of the Commission on World Mission (formerly the Student Volunteer Movement) of the National Student Christian Federation held during the 1959 Christmas week on the Ohio University campus. She also came to observe geography teaching in our schools.

Kinnaird College is an oasis of Christian influence in Pakistan, the largest Muslim country in the world, but there were some pretty lean years directly after independence in 1947 because of the great exodus of the middle-class Christian community to India at the time of partition. However, in the last ten years Christian students at Kinnaird have doubled the maximum number since that historic date. The number of students from rural areas has been increasing. It is significant that these girls, from villages in the Punjab where 80 per cent of the families in a village church are illiterate, should even dream of entering college.

Records since 1955 show that the majority of Christian graduates enter the teaching field; some few have married and are building Christian homes. One dared to do the unusual. She joined the Pakistan International Airways as an air hostess—a brand new field for Pakistani women. She is now an air hostess for BOAC.

The magic key that opened the doors to higher education for the village girls is the World Day of Prayer offerings in the United States. The one-time pitifully small scholarship fund of Rs. 5,000 (approximately $1,050) at Kinnaird was increased to Rs. 15,000 in 1959. This giving made it possible also for the college to recruit better trained faculty with increased salaries commensurate with the high cost of living in Pakistan since independence.

The floods of September, 1959, left a large part of the Kinnaird campus under water, bringing devastating damage to its installations and buildings. Such emergencies can cut into the spirit as well as the budget of such an institution. Through World Day of Prayer funds the damage was repaired without undue anxiety on the part of the staff.

Some of the landless laborers of Pakistan, part of the world's numberless refugees, and their families, have benefited from the funds. They are employed as servants at the college and are established in a small colony on the edge of the campus. Some work in other nearby institutions. Last year their little colony was equipped with electricity and modern sanitation facilities. Finally, the funds have made possible "reasonable" services and salaries for a small group of well-trained teachers loaned by England and Scotland through the Student Christian Movement to teach for a period of three years.

Kinnaird is one of eleven institutions of Christian higher education receiving continuing support through World Day of Prayer funds allocated to the Division of Foreign Missions of the National Council of the Churches of Christ. A recent survey conducted by the Division's Committee on Special Program and Funds revealed: of a total student body of 12,604 enrolled at the eleven colleges and universities in 1958-59, 10,860 were women. Six of the eleven are women's colleges having the following enrollment:

Ewha	6,715
Tokyo Woman's Christian College ...	1,608
Isabella Thoburn	376
Kinnaird	355
Madras	352
St. Christopher's Training College ...	148

The proportion of women in the co-ed schools has increased in the last ten years as these institutions have offered greater opportunities for women in scholarships and academic as well as physical facilities, due in large part to World Day of Prayer funds.

Forty per cent of the student body of 772 at Japan International Christian University are women. At the two medical colleges, the number of women preparing for medical and nursing careers has increased steadily. Of the 298 at Ludhiana in 1959, 151 were women; of 695 at Vellore, 451 were women —over 50 per cent. At the two newest colleges, born of the dispersion of Chinese nationals from the mainland, women students made an encouraging impression in their first classes. At Chung Chi in Hong Kong there are 178 women in an enrollment of 485; at Tunghai 206 out of 800.

Vellore and St. Christopher's have the highest percentage of Christians—84 and 75 per cent respectively; 59 per cent at Madras; 44 per cent at Ludhiana; 43 per cent each at Ewha and Chung Chi; 37 per cent at Isabella Thoburn; 36 per cent at Japan International Christian University; 20 per cent at both Tunghai and Kinnaird and 10 per cent at Tokyo.

Thirteen per cent of Japan International Christian University's student group are from other countries; sixty-eight students from ten nations are represented at Chung Chi; nine from five countries at Isabella Thoburn; ten at Kinnaird are from three different countries; 11 per cent of the students at Madras are from five; eighteen at Ludhiana represent other nations and four at Tunghai; three at Vellore.

Opportunities that have opened up for women in more than one of the Asian colleges in the past decade are impressive and promising for the future of that part of the world: teacher training in all branches, social work, religious studies, law, library science, eugenics, psychology, government, biology, physics, chemistry, home science, Bible, basic education, research, nursing, public health, and medicine.

Increasingly, the governments of India, Japan, Korea, Taiwan and Hong Kong have extended recognition to all of these institutions—original and repeated grants-in-aid for necessary buildings and equipment; acceptance of graduates for important government service and important posts; recognition of extension services for teacher training; recognition of graduate and postgraduate status in the field of medicine and nursing; accreditation of all courses in medical schools by the India Medical Council; guidance sought on women's education; and many official statements of recognition and appreciation.

Two phases in the upward trend of these colleges have been greatly influenced by church women in this country. One is the increase in scholarship opportunities without which the enrollment figures would have been affected. Then too, the quality of scholarship would have been considerably lower if the funds had not been available for additional and more adequately compensated faculties in salary increases and improved living conditions. Many improvements are woven into the academic and personal lives of people seeking to improve conditions and spiritual life through education rooted in Christianity in nations teeming with overpopulation in an era of revolution and change. Among them are new and more adequate building and sanitary facilities, completely new courses and departments, extension of rural services, workshops and conferences for both students and faculty.

Leaders of these institutions plan with vision and hope for the next ten years. Each within its own specialization, within its own geographical setting, seeks to extend its services and advanced educational opportunities. Work in rural areas in the fields of evangelism, literacy programs and medical service is anticipated by Ewha. Some of the same emphases—expanded premedical and science departments, nursing courses in the department of education at Kinnaird; library science at Isabella Thoburn and Japan International Christian University; women's institutes at I.C.U.; consolidation of the growth in language courses and postgraduate work in home science at Madras; a music department for women students particularly at Tunghai; and an increased supply of qualified Christian teachers to fill the many opportunities developing for women in India—these constitute a partial list of anticipated developments in the several colleges sharing in World Day of Prayer offerings.

In the two medical colleges, Ludhiana and Vellore, buildings to house increased medical services and staff dormitories remain a priority. A new block exclusively for women's work and a children's ward to accommodate health visitors working in the villages of the Punjab top the list at Ludhiana. A dieticians' course is anticipated also. Vellore, chosen by the government as a pilot project to integrate the public health nursing into the regular nursing curriculum, hopes a program of rural reconstruction can be continued to interest medical students in rural work through a department of preventive and social medicine. Anticipating an emphasis on rehabilitation of the physically handicapped, particularly those with leprosy deformities, Vellore has sent a woman doctor whose specialty is with paraplegics for training at the Institute of Physical Medicine and Rehabilitation in New York. This field, almost entirely neglected in India, calls for new training courses in physiotherapy.

With thanksgiving and prayer, offerings of women in churches in the United States have been added to those from other countries; they have made a great difference in Christian higher education for women.

Christmas on the Mexican Border

by

DOROTHY LITTLE

YOU may say that Christmas is Christmas regardless of where one is—especially within our own borders. You are right, of course. There are Christmas trees for sale on all the corners. There are glittering balls and many recognizable activities that are much alike wherever our railroads, trucks and planes can carry goods to be sold. The differences of our Christmas observances are not so much to be found in the commercial activities of Christmas as in the religious customs. Surprisingly enough great differences can be found in different parts of our own country and even among small localities.

From differing cultures and traditions, differing languages and climates, differing creeds and societies, come the colorful threads that are woven into the tapestry of the Christmas observance in any given locality. It is symbolic of the oneness Christ brings to all mankind that the customs and traditions of many lands contribute much to enrich our Christmas celebrations.

Within the four walls of our community center is the familiar pre-Christmas bustle made up of: practicing for dramas or cantatas; exclaiming over the contents of newly opened boxes; packing food; wrapping toys; making candy; planning programs; popping corn; hanging paper stars from the ceilings; answering phones; checking the calendar for scheduled activities; meeting with the "Christmas Givers Index" for community planning; helping youngsters make gifts for their parents; planning inside and outside decorations; making centerpieces for day nursery dining-room tables; planning with families where carolers are to be received; listing the needy families for needed supplies; working with the neighboring church on special Christmas services; seeing to it that no group gets left out; (most of the outside groups ask to give their parties for our preschool children). In any community center there are a thousand and one things to be done in preparation for Christmas, as well as in the actual observation of it. Perhaps there is no line to divide the "preparing for" and the "observance of." It all makes up Christmas.

While, within our Center, all these familiar activities have been going on, in our neighborhood another, not so common, observance may have been in progress. For eight nights before Christmas comes the festival of the *posadas*, or lodgings. The eight nights represent the length of time it took for the journey of Mary and Joseph from Nazareth to Bethlehem.

Previous to the eight nights of the drama itself, various homes are chosen to represent the inns or *posadas*. The Holy Family is chosen. Mary and Joseph may be an unmarried couple who trudge along beside a real live burro. In many places, however, the crèche, or *nacimiento*, with the plaster figures is used. Mary and Joseph lead a long procession of volunteers who, with their lighted candles, march two by two and chant traditional songs each night. The procession goes to an inn and Mary and Joseph are rejected. There is no lodging. As the procession leaves the inn they chant,

Ya se va Maria, muy desconsolada

Day nursery children at Houchen Settlement strike the Santa Claus *piñata*

Porque en esta casa no le da posada.

(There goes Mary, very disconsolate,
Because they do not give her lodging in this house.)

On Christmas Eve this mournful sameness of the *posada* changes. After seven nights of failing to find lodging, Mary and Joseph finally are received. The Christ Child is then placed in the manger and the entire cast celebrates joyfully with a big feast of choice Mexican foods among which will probably be *bunuelos* and *tamales*. The evening may end with the breaking of a *pinata*.

The *pinata* is the center of many Mexican celebrations, including birthdays and holy days which of course means Christmas. The *pinata* has entered our community center as part and parcel of our fun for the lighter part of our festivities. The *pinata* itself is a clay pot beautifully decorated with colored papers to represent animals, ships, planes, story people, and of course Santa Claus. (Of recent years Santa Claus is quite at home in Mexico—at least on the border. Many Santa Claus *pinatas* are sold to the Anglos on this side of the river.) All *pinatas* have an opening on top, though perhaps well concealed. In the opening is poured all kinds of wrapped candies, chewing gum and trinkets.

Our day nursery and kindergarten children love to be blindfolded and

try to strike the *pinata* as it sways giddily on a rope high above their heads. At long last, after many children have tried and failed, the *pinata* is broken and the contents fall to the floor to be retrieved by the scrambling children.

Among the traditional Christmas parties at our community center is the Newark Hospital baby party in which all of Friendship Square works together. About 500 new babies are born at the hospital each year, and it is to their parents that the invitations are sent. They are invited to bring their new baby and come. (No, all of them don't come!) What a party this turns out to be as mothers compare notes with one another. The babies, too, vie for the attention of photographers and nurses. The program for the party is given partly in drama and song by our day nursery children, and partly by our pastor who gives a Christmas message. What mother does not feel kinship to Mary at the birthday of her Son! After the meditation and the prayer, the nurses pass out the refreshments. The day nursery children go back to the nursery with their sacks of candy, feeling honored and well paid for being wakened early from their daily afternoon nap to help with the party.

The *luminarias* of the Southwest are beautiful at Christmas time. Whole neighborhoods may plan together to work out plans for their lighting by *luminarias*. A *luminaria* is made of a size five brown paper sack, filled one-third full of sand into which a candle is placed. Since the "vigil" candles come in four sizes, they are usually used and may last for two evenings. The edge of the sack is turned back to make a cuff, giving the sack a better shape and more durability against the wind. These sacks are arranged one and one-half to three feet apart along driveways, around lawns and sidewalks, or even on the edges of the roofs. The soft glow of the lighted candles outline the homes and yards in a beauty that is both simple and lovely. These *luminarias* are lighted on Christmas Eve and perhaps the following night and must be well watched and cared for while they burn.

Last Christmas, for the first time, Houchen Boy Scouts made, arranged, and cared for *luminarias* so that we, too, shared in this beautiful tradition. The boys climbed to the roofs of the settlement, hospital and day nursery buildings to make our center stand out against the night sky in a loveliness known only to those who have seen the lighted *luminarias*.

Several of our groups enjoy caroling on Christmas Eve. Our Girl Scouts go in the Newark Hospital halls and carol to the mothers of the newborn babes, as well as to the homes of the neighborhood. Some of us join the church choir carolers and carol on through the night. Carols are sung in Spanish or English and the songs of the night are interspersed with stops in the homes for hot *champorada, tamales* or sweets.

Mexican tradition includes the after-Christmas drama of the *Pastorela* which may be enacted even until the day of Epiphany. Principal characters of the *Pastorela* are the shepherds, the devils and the Holy Family. The drama may take place in the church or a private patio. Good and Evil strive for the soul of the Christ Child, but in the end the devils disappear and the shepherds kneel at the feet of the Holy Child. Among Protestants it is customary to include the story of the Three Kings in the programs preceding Christmas, although the day of the Three Kings, or Epiphany, comes twelve days after Christmas, January sixth. In the Mexican Catholic tradition this day climaxes the whole season and is the real day for gift giving. A few people along the border still consider this day as the day for giving gifts.

The beauty of an El Paso Christmas, with its Mexican, Catholic, Protestant and Anglo influences is enhanced by the large lighted star upon the mountain that overlooks the city. The star may be seen from the highways, from the air, and from the homes all over the city. This star, which is lighted on Christmas Eve, remains lighted every night until the New Year. It reminds us all of the Star that for over 1,900 years has guided our way as Christians serving all mankind.

Boy Scouts ready to climb to the roof at Houchen Settlement to light the *luminarias* on Christmas Eve.

GOOD NEWS...
FOR ALL PEOPLE

WHAT compels Christians everywhere to translate the season's glad tidings into something tangible for others—to send, sing, and share its message wherever men will listen? Perhaps it is the confidence that the Christmas message of love and concern for others can relieve tension and agony throughout the world today. Perhaps it is the contagious joy that Miss Helen G. Moore, at Kwassui College, in Nagasaki, says "has so overflowed from Christian people here that many Japanese celebrate, though they know not why!"

Christians in other lands, where the story is not too familiar, are eager that Christmas is experienced in its proper perspective. "I often wonder what this music means to hundreds of thousands of non-Christians in our city," says Singapore Missionary Mathilde Killingsworth. "We are sorry the carols have to compete with firecrackers, but some feel they cannot have a festival without noise." Christmas is observed as a holiday by all faiths in Singapore, "the one season when all Christians want to participate in a worship service."

Surely Christmas deepens in meaning as Christians themselves grow. A Tokyo student puts it this way:

> Before I entered Aoyama Gakuin I only decorated a Christmas tree, ate a big cake, exchanged Christmas cards with my friends and waited for my Christmas present. In my junior-high days for the first time I studied the Bible, enjoyed beautiful hymns and also worshiped. Last year I celebrated the Birth of Jesus Christ both at school and at chapel. My parents are not Christians, so that we don't pray and sing hymns at Christmas. There is not a religious mood at home. Like my family, most Japanese don't observe Christmas from their true hearts. Like my memory of infant days Japan seems to mimic the way to celebrate Christmas though they don't even know about Jesus Christ and not to take in the most important things—the spirit of Christmas—the great meaning of Christmas. . . . Now that I am attending a mission school, the spirit of Christmas means more to me.

Miss Lois Williams, J-3 in Hiroshima, wishes every American Christian could celebrate the birthday of Jesus Christ with Christian friends in a non-Christian land. "Until this Christmas I never really sensed the overpowering joy of our Christmas holiday. . . . This year I experienced the kind of Christmas Eve I covet for all. At the traditional candlelight service I hummed the familiar music we sing at home so often. As my friends sang out the words in Japanese I, in my heart, thought of their meaning in English."

Yes, the Christmas message effectively pierces the language barrier. At Vellore Medical College, in India, Dr. Naomi Dalton attended two community programs: one at the college, a children's play, music by the choir and the Bethlehem story presented by a group of paramedicals (similar to technicians). "They dearly love drama. I liked this best of all," she said. "I understood every bit, although

do not understand Tamil . . . Non-Christians take part in these Christmas programs."

The Christmas program at Sagamour was perhaps the first ever presented in that large Muslim village. According to Miss Ruth Eveand of the Jidato School: "Women stood in crowds at each of the several doors, a few came inside, and the church was filled to overflowing with children—more than one hundred in the regular primary school and over eighty in the kindergarten feeder school. Children here and in the other village school, where promotions were held at the same time received a treat. Gifts rewarded those who passed—ribbons for the girls (only a few girls attend the village schools), a comb or cake of soap for the boys, with lollipops for everyone!"

The Christmas drama has universal appeal. In Sucre, Bolivia, a young people's group prepared and presented a Christmas play in four different parts of the city. Each performance was well received. A party for seventy-five deserving youngsters was a feature at the student hostel, according to Miss Thelma Cooley, missionary in charge.

Participants and audience alike experienced a new and worthwhile activity when the young people of the Clay County area presented a Christmas program in a nearby prison in western North Carolina. According to Miss Laura Wells, U.S.-2 rural worker, the prisoners were quite attentive; a few even joined timidly in the singing of "Silent Night" toward the end of the service. "We've never had anything like this," admitted one. "Please come back."

Leaders of a group ministry in this vicinity regarded the Christmas program as a sort of nucleus activity from which a permanent young adult group might evolve. "People who have showed no interest in the church before became interested in the play," declared Miss Wells. "Some have even begun to attend church."

Members of the board of directors attended the Christmas pageant at David and Margaret Home, La Verne, California, describing it as a moving experience. Residents of the home bought a gift for their long-time Chinese gardener. The boys and girls had learned that he did not own a complete outfit of clothing and surprised him with a suit, a shirt, tie and pair of shoes.

Thoughtfulness for others, synonomous with Christmas, manifests itself in many ways. Teen-agers at Bethlehem Center, Fort Worth, Texas, are only one of many groups furnishing Christmas baskets for needy families. At Bataan Memorial Methodist Hospital, Albuquerque, New Mexico, the always-active Woman's Auxiliary is especially busy during the holiday season, eager that Christmas be as pleasant as possible for the patients. Decorations, favors for the trays and special treats for nursery patients are some of the extras.

Characters are chosen for the Christmas pageant at Homer Toberman Settlement, San Pedro, California, because they play their parts well, not deliberately to present an international cast. Last year, however, it turned out that way. Mary was an American Indian, Joseph a Canadian, while the Wise Men were played by Negro, Mexican and Filipino boys. The latter made and carried a lovely Filipino star to the crèche. Although each of Toberman's many clubs has its own Christmas party, with a gift for everyone, the pageant is the highlight of a busy season—an international, interracial family occasion. Readers and soloists from churches in the area participate in the program. Other volunteers help with staging, lighting effects and community singing. Most of the 125 dozen cookies for the Christmas parties are contributed by willing members of the Woman's Societies.

Another special feature adds happiness to many Toberman families—the Christmas Toy Room. Here parents unable to buy new toys for their children find a wide selection of both new and old toys donated to the settlement.

Cash for Supply Work and Supply Askings, too, assume holiday glamour in Woman's Division institutions. Basic items of food, clothing, cakes of soap, even toothpaste bring incredible joy when given as gifts of love from someone who cares. Gift wrapping takes time. It took 172 volunteers over 1,010 hours to select and wrap nearly 9,000 gifts sent in by local Woman's Societies to brighten Christmas for more than 4,000 persons served by the Philadelphia Methodist Deaconess Home and Centers. "My family wouldn't have anything this Christmas if we didn't have the Deaconess Home to turn to for help," said one mother. Upon receiving her gift one Golden Ager exclaimed, as her eyes filled with tears of wonder and joy, "You mean this gift is for me? It has been many years since someone gave me a Christmas gift—just for me—all for me."

"The Wise Men returned home another way: so also do thousands of persons who have brought happi-

Mrs. Elizabeth Bugarin with her mother, aged 99, *the* Senior Citizen at the club's Christmas party at Homer Toberman Center, San Pedro, California. Six generations were represented. Mrs. Bugarin is the volunteer leader and translator for the group, about half of whom speak English and half Spanish. Nominated by her neighbors, Mrs. Bugarin received an outstanding citizenship award, given by the local newspaper last year.

ness to others in His Name," says Miss Hazel M. Horner, executive director, grateful to all who assisted with the home's festivities. "You women have come with gifts you have shared. Because you did, you go home another way—a way of deeper consecration and devotion."

Music interprets the Christmas spirit all over the world. Every student at Allen High School, Asheville, North Carolina, participates in the Christmas musical programs. According to Miss Winifred Wrisley, music director, "we try to recreate what others, inspired by the Christmas story, have written." One year two seniors presented a chapel service using old folk carols in French and Latin and Negro spirituals. The school sponsors a Christmas concert as its gift to parents and the community. School groups sing at the veterans' hospital, Methodist Youth Fellowship district meetings and other events. A highlight is always the school's own White Gift service. One year the school applied gift money received toward the adoption of a needy child overseas.

Recorded music supplemented the outdoor decorations arranged on the lawn at Wesley Center, Fort Worth, Texas, and attracted the attention of passers-by. Others made special trips to visit the display. The boy's worker assisted by the older boys made figures for the manger scene.

Christmas begins in the Philippines on December 16 with the tolling of church bells, and lasts until Epiphany, January 6. Many carols familiar in the United States are sung there, but with a unique flair. Miss Marjorie Tyson, director of women's work in the Mindaneo Conference, reports: "Someone has facetiously said they might sing of 'peace on earth' in their caroling, but don't contribute too much to it in their singing, for groups ranging in age from tiny children to adults appear before one's door with their 'combos' to render in loud cha-cha beat the carols we know so well. The ingenuity of the instruments in a combo (small band) never ceases to amaze me. One evening a group of small boys appeared at my door. As they sang with rhythm and gusto one beat on an empty gasoline can with a stick around which a wad of cloth was wrapped. A Pet Milk can with rocks in it and nailed to a stick was another's instrument. A third shook vigorously two gourds containing pebbles. A combo can use anything on which or with which rhythm can be beaten."

Appropriate setting for "The Messiah's" presentation in Hiroshima was regarded as important by Missionary Marilyn Watson. The aim of the decorations, as of the music itself, was to portray the story of Jesus simply, since many in the audience would hear the Christmas message for the first time. Girls of the religious committee, not necessarily Christians themselves but interested in Christianity, imaginatively "wrapped huge sheets of silver paper around rods of a stiff sponge-like material to make material to make candles for the door wreaths, then carved the deep orange carrots we have in Japan to make the flames. With fir branches cut by the school janitor from the woods near the college, shiny red, gold, and white paper and ribbons, they soon decorated the windows beautifully with tall red candles, lovely arrangements of fir branches, and white chrysanthemums, the flower so well loved by Japanese people, to add a special Japanese flavor."

Both congregation and choir joined in a preconcert carol sing, for the auditorium was jammed long before time for the concert. The choir, directed by Miss Eva Saito, a Nisei short-term missionary from Canada, was composed of the Hiroshima Jogakuin College and High School choirs, a businessmen's choir, a railway workers' choir and singers from various churches throughout the city. As the concert was about to start, a *teiden,* or power failure, occurred, but the music proceeded almost without interruption. "As I listened to the singing, even more beautiful to me in the darkness, I felt a prayer rise in my heart that I and all peoples everywhere might have courage and faith to keep on singing when the lights in our lives and in the world in which we live dim and seem to go out."

Christmas 1960 has a somber aspect. Its concern must extend to those lands in confusion and turmoil, especially where little communication is possible and where Woman's Division work has been interrupted.

One missionary described a memorable Christmas celebration in Cuba last year. Another urged prayer for Cuba, that understanding be reached between the United States and Cuba and that "our boys and girls may be trained educationally and spiritually to take their places in the new Cuba."

Miss Carolyn Thorne expressed great hopes last year for the future educational opportunity for women and girls in the Congo. Today her plans, as those of countless others, are interrupted by strife, misunderstanding, and chaos.

The command of that first Christmas rang out strong and clear. "Be not afraid." Today it blesses all who welcome its "good news of a great joy which shall come to all people." Around the world it brings fresh hope to those who know it, new strength to those for whom it is new! —S. E. K.

Go Ye

by
FRANCES S. FULTON

Three Ewha graduates commissioned as missionaries to Pakistan. They are the Misses Jae Ok Chun, Chan Sun Cho, and Eun Ja Kim.

ON A hot June afternoon three young women stood before the bishop to be commissioned as missionaries of The Methodist Church. You have read of these services before—at Buck Hill Falls or St. Louis, or other services of commissioning . . . young men and women going out to foreign fields with high hopes and dreams and with the missionary spirit in their hearts, while their pastors and teachers, proud and happy, uphold them with their prayers.

This time the scene was a bit different, but only in its external aspects. The spirit, the dreams and the prayers were the same, but the bishops were Bishop Chong Pil Kim and Bishop Hyunki J. Lew of the Korean Methodist Church, the place was Seoul, Korea, and the three young women were Korean girls, graduates of Ewha Woman's University.

It was a fitting climax to the seventy-five years of education for women which Ewha will be celebrating in May. It was a proper result of seventy-five years of Christian missions in Korea. It was a manifestation of the missionary spirit of the young autonomous Korean Methodist Church. We can find all kinds of logical and interesting reasons for it, but actually it was three young Christians who heard of a need and answered a call to serve.

A few years ago while Dr. Helen Kim, president of Ewha, was attending a meeting of the International Missionary Council in Europe, Bishop Chandu Ray of the Christian Church in Pakistan told her of the schools established by the church for the many refugees in Pakistan. A major problem is to find trained Christian teachers for this work. One day, in speaking to Ewha students, Dr. Kim told of this need. Later at the Senior Dinner of the English department graduates, the dean of women challenged the girls to do something useful with their education and lives. She also mentioned the need in Pakistan. After the dinner one young graduate of the English department came to her and volunteered to go to Pakistan. Later another English department graduate and a graduate of the education department also volunteered for service.

The young women's schedule during the next few months was similar to that of any missionary candidate the world over. Conferences and counseling, physical exams, letters exchanged with the field, and much prayer and study followed, but at last the decision was made, and the three girls were accepted and commissioned as missionaries of the Woman's Society of the Korean Methodist Church.

More is involved in sending missionaries than just the will and the spirit of service. There is the matter of money. The Ewha Student Missionary Society has assumed responsibility for the salaries of these three young women, while students, faculty and friends of Ewha have raised the money for their travel. Like other missionaries, they will have a period of language study—this time a year and a half of Urdu—before they can start their work.

Then the girls, Miss Eun Ja Kim, Miss Jae Ok Chun and Miss Sung Ja Cho, will start work in St. Theresa's Christian High School for refugees in Quetta, West Pakistan. They will be following in the great tradition of Mrs. Mary Scranton, a pioneer in women's education in Korea and founder of the school that developed into Ewha, and of its missionary teachers, Miss Lulu E. Frey, Dr. Alice Appenzeller and a host of others. How many times have we been told the real vital church is a missionary church. And it is, as the young Korean Church has just demonstrated. Our hearts and our prayers go with these young missionaries.

Studying Together...

a bridge to understanding

by MARGARET BILLINGSLEY

MARGARET FLETCHER lived with her parents on an Air Force base in the northern part of Japan. Here she attended the school established for the American children. She enjoyed this and yet she felt that it would be a great opportunity to go to a Japanese school, learn to know Japanese students and become a part of the country in which she was living. Although this would mean going to school one year longer upon her return to America, Margaret and her parents went to Hirosaki, where Seiai Girls' High School is located, for an interview.

At first both the Japanese principal and the missionaries were rather hesitant to accept an American girl who did not know Japanese and who would have to live under conditions and customs quite different from those which had been a part of of her life. Finally she was accepted and assigned to live in the dormitory. She shared a room with three third-year girls who welcomed her. One was a Christian, but the others were not. Before graduation one of the other girls was baptized. The missionary thinks her decision was due mainly to Margaret's influence as well as to the witness of the Japanese Christian roommate.

It was at the end of August that Margaret was admitted to the third year of high school. This was just the time when students were assigned to bring in the wood for the winter. Hirosaki's winters are long and cold with a great deal of snow. Logs are sawed and chopped into pieces small enough to be put into stoves which are used in each classroom. The girls stack this wood outside the buildings and then carry it in as needed for the fire. Margaret worked hard carrying wood, never shirking from the labor in the long summer days.

Since Margaret understood little Japanese she took special lessons three times a week. Her roommates tried to speak only Japanese to her. She made remarkable progress in writing and speaking.

Newsmen and TV men came to interview her. Sometimes it was quite disturbing, but Margaret never showed any sign of resentment or unpleasantness. Each one asked the same question: "Why do you want to study in a Japanese school?" Always she answered that she wanted to understand the Japanese and to be understood by them. She wished to do her part in breaking through barriers of nationality and race.

Margaret could not enroll for every subject because of her lack of knowledge of the Japanese language. However, besides Japanese and English, she took mathematics, music, sewing, art, cooking, gymnasium, and typing. Once a week after school she took a flower arrangement lesson. The English class, taught by a missionary, seemed too easy, but Margaret always sat with the Japanese students and took part in the class sessions. Fortunately the music teacher, also a missionary and the mathematics teacher, a Japanese man, used English as much as possible in classes she attended.

Margaret developed such skill in art that her pictures were displayed at the school bazaar. In the sewing class she made herself a Japanese kimono, a very difficult thing to do.

Never treated as a foreigner but always as a Japanese, she ate with the Japanese girls, participated in all their activities, never complaining or expecting favors. She had a leading part in the senior play in which the girls enjoyed working with her for she was always modest and courteous.

At the graduation ceremony the principal gave Margaret a certificate made especially for her as a special student. Her parents and guests were present on this special day to see her receive her certificate in formal Japanese fashion, just as each classmate received her diploma. The classroom teacher reported she was a good example in the school and that the Japanese students learned much from her. She was very thankful that Margaret, an American high-school student studying in a Japanese school, had helped build an effective bridge to understanding.

Margaret Fletcher receives her certificate of study at the Hirosaki graduation exercises, March, 1960.

Unity in Diversity

by

MARY LOU BARNWELL

ON ANY international meeting one is quick to detect differences of language, or dress, of ideas, of customs. Such differences were evident at the Seventh Conference of the World Federation of Deaconess Associations.

Representatives from Australia, Austria, Canada, Denmark, England, Finland, France, Germany, the Netherlands, New Zealand, Norway, Scotland, Sweden, Switzerland, and the United States of America formed the delegated body of the conference. German was the basic language, with interpretations in French and English.

In the group of 110 delegates, forty-two were men. It was interesting to observe that the proportion of men was less than in the Strassburg Conference three years ago. More than one-half of the delegates at that conference were men. When questioned about that fact in 1957, the men had said, "The deaconesses could not get away; they had to work."

Those deaconesses who represented associations from the European continent wore the traditional garb at all times. The Methodists from England wore a modified dark uniform in the official sessions. Only on the closing day did the Presbyterians from Scotland appear in garb—an attractive gray suit. Those from the Presbyterian Church in New Zealand, the Anglican Church in Australia, the United Church of Christ in Canada, the Baptist Church in England, and The Methodist Church in the U.S.A. wore "civil clothes" throughout the meeting.

Let us look at the setting in which the conference was held. Uppsala, the city of the past, the present, and the future, is situated in the very heart of Sweden, about an hour by train from Stockholm. Uppsala is a medieval town—a royal and ecclesiastical city. Here St. Erik was martyred in 1160, and, in 1164, Uppsala became the Archepiscopal See of Sweden. In its university, founded in 1477 and now the largest in Sweden, more than 10,000 students are enrolled.

Most of the sessions were held at "Samariterhemmet," a deaconess house of the State Church. One evening the program was held at the castle of the Vasa kings, on a high hill overlooking the city. This castle, in which Queen Christina abdicated the throne, now serves as the residence for the County Governor. In this castle the Secretary General of the United Nations, Dag Hammarskjold, lived as a youngster while his father was governor of the county.

Discovering ways to renew the common life was a topic in which diversity of ideas and opinions was most obvious. Interestingly enough, the most rigid suggestions and regulations were prescribed by men for women. Said some, "Only through remaining unmarried and *without luggage* can we remain mobile and ready for a full contribution and serve as an advance-guard for our church." Others were equally convinced that a sense of community can be achieved in other ways—through the fellowship of prayer, the fellowship of concern, the fellowship of love, the fellowship of service.

Concern for women in the "younger churches" was, perhaps, the point on which there was the most fruitful discussion. First and foremost, there was recognition of the fact that circumstances in Africa and Asia are different from

Samariterhemmet, Uppsala, where the meetings were held.

those in Europe and North America. Some African and Asian countries have not as yet recognized as normal the call of women to a full-time ministry in the church. At this point it is well to remember that neither European nor North American countries have fully and completely recognized women as channels through which "the Lord's work" can be done.

Even to be a Christian in some nations today demands a type of sacrifice which most of us cannot comprehend. It may involve the breaking of close family ties and separation from loved ones. It may mean the loss of ability to get a job and earn a living. To remain unmarried in order to serve the church may even subject a woman to condemnation in her community.

Because of the attitudes in various countries, it was felt by some that women entering the service of the church in those nations need the protection and support of a motherhouse. The consensus was, however, that in any attempt to help there should be no effort to transplant the pattern of service from one country to another. Organization and practices must be worked out by each group on the

(Continued on page 51)

Mobile Medical and Dental Clinic

Cagayan Valley - Philippines

by
DORIS HESS

NORTH of Manila, approximately 250 to 300 miles, The Methodist Church has extended one of the widest and most out-reaching ministries of the gospel today. There in a wide expansive valley called Cagayan, a Methodist Mobile Medical and Dental Clinic spends week in and week out among the rural folk. This medical team of doctor, dentist, nurses, deaconess, mechanic and cook know almost every cranny and crook of the valley—but better still the Lord they serve is known to thousands because of their medical, dental, evangelistic and educational ministry.

Today, after ten full years of operation, the Methodist Mobile Clinic is headed by Miss Josefina Cabanilla, outstanding public health nurse, and her all-Filipino staff. Under her able direction the Methodist Mobile Clinic goes out to touch lives with the living gospel.

Come for a while and have a visit with this clinic.

We'll start out at San Mateo, a small municipality in Isabela province, quite far north of Manila, the capital of the Philippines. Here in San Mateo we will find the clinic in the staff house, which they share with missionaries of the Woman's Division. This is their home when they are "at home." Next door to the residence is a large building called a *bodega*. In this *bodega* is the equipment used for the clinic in its many services. There are foods for emergencies, drugs of all kinds, spare parts for the jeep and truck, and scores of other gadgets that could only belong to a "mobile unit." In one end of the building is a small treatment room where the "home patients" are treated when the clinic is in town.

From this center the clinic staff, professionals and workers together, loads the truck and jeep and take off for a round of assignments into far places. Usually the team will load for visits and stay out for a period of two to three months at a time. All the while the heavy work of preparation is going on you can hear the laughter of Miss Cabanilla, whose jovial personality has much to do with "shaping the clinic's spirit." The young people who work with her are recent graduates of the several medical or dental schools in Manila. Nurses are almost always from the famous Methodist Mary Johnston School of Nursing. In due time, although staff changes occur annually, the groups learn to work together in spiritual and medical ways. A goodly portion of their sharing with others lies in this spirit of service and Christian love which they hold together by living and working together day by day.

As the load is completed, the team checks the vehicles which include an impressive unit of a large mobile clinic truck (specifically designed for being opened up and becoming "on the spot" an outdoor clinic). As the truck pulls out of the driveway a green jeep wagon, on which is painted, "Methodist Church Mobile Medical and Dental Clinic," follows. A small audio-visual trailer is attached at the back of this. Inside the vehicles we would find the regular driver of the truck, with the doctor or dentist riding with him. Another driver will bring the jeep, with Miss Cabanilla and the nurses and the deaconess. They are off for an assignment.

Perhaps in an hour or two, sometimes four or five hours, away they reach their destination, a small village or, in Filipino language, a *barrio*. Before they arrive the pastor of the nearest Methodist church has contacted the "barrio lieutenant" (like a mayor) and arranged for the clinic to be set up in the town plaza. The church folk are alerted and will be ready to help with services and in bringing people to use the clinic's facilities.

The clinic staff unloads, putting up the tarpaulin and opening the truck for business. Tables and chairs are arranged for patients. The dentist's equipment is conveniently placed. A sign is put in front announcing the clinic's purpose and work. Small fees are charged to help defray expenses and are not so great as to deny anyone who has need of help. The clinic is largely supported by gifts from the Woman's Division of Christian Service in America.

As the operation begins there will be only a few patients at first. They come for consultation and right in the open air the doctor checks their blood pressure and perhaps orders a prescription. A very cheerful

nurse works at the "pharmacy" nearby (part of the truck which opens up on the side) and issues the pills as ordered by the doctor. Often a child will be brought with sores, common in the tropics, and must have an injection. This also injects a bit of crying and howling into the scene, but soon it is over and the healing is begun. Such a routine as this goes on all day. Sometimes an emergency call comes. The doctor is needed at a home to bring another child into the world or to give some urgent medicine to a grandmother ill with a heart ailment.

By noon the sun is high and the team stops for a meal and the traditional "siesta" rest. During this time the deaconess goes to work. She gathers the children who are watching all this with very curious faces. She teaches them songs and tells them a story of Jesus' life.

If there is a school nearby the doctor and dentist, sometimes a visit is made to the classroom. A simple lecture is given on the care of the teeth or how to be careful to prevent tuberculosis. In most places this health education is the first given in a local school and the response is additional patients for the clinic!

By nightfall, after a full eight to ten hours of such busy work, the staff stops again, only long enough for an evening meal. By 7:30 or 8 o'clock all are back at the clinic site. An audio-visual unit has been set up and the *barrio* people are coming to sit or stand on the ground. "It is cine time!" They hear about the showing of a film and with only a candle or small kerosene light they come from far and near to see what is going on.

The "cine" is introduced with hymn singing, shown by slides on the screen. After this is prayer, introduction of the staff and a brief lecture on health by the doctor, nurse and dentist. Then an evangelistic hour begins with a special religious film, interpreted if necessary into the local dialect. An appeal for receiving Christ in the hearts of the people is forcefully presented by Miss Cabanilla, who is also an evangelist. Often the crowds number 1,000 to 1,500 persons. It is not unusual to have twenty to thirty commitments from a crowd like this, and often many more. The local pastor assists in this phase of the work and it is his job to follow up those who profess Christ at these services. At all times the clinic's purpose is to make Christ known—by healing, teaching and preaching.

Thus the clinic goes on each year in a full and rich ministry of service, entirely among the rural peoples who so much need their help. The Methodist program for this medical service is the first of its kind in the Philippines. Through its program of ten years now a new medical consciousness has come to the Cagayan Valley and government recognition of their services has been given on many occasions.

Today, as an outgrowth of this work which has established a place and need for increasing medical help to the Valley, the Woman's Division is granting funds for the opening of a stationary clinic in San Mateo. The program of this clinic will be closely aligned with the mobile work as it continues to go from place to place. More serious patients and operation cases will be brought to the center for better medical care than even the mobile unit can give. Along with the Woman's Division, the local congregations and the annual conference are backing the new clinic to make it an all-conference program, both to answer the need and in gratefulness for the ministry which has been opened through the mobile work of these several years.

The Cagayan Valley medical work has led the Methodist participation in two other clinics, one specializing in x-ray for another annual conference, and one for general medical work also, in the newer church programs of the southern island of Mindanao.

These clinics, together with the historic Mary Johnston Hospital of Manila, constitute the core of Methodist medical work in the Philippines and in service and outreach are the church's great tribute to a needy and recipient people, who receiving healing, receive also Christ's teaching and preaching. From these people has come a greater portion of the great church which is called Methodist in the island land of the Republic of the Philippines today.

Nurse Cabanilla uses a chart to teach hygiene during a visit of the Methodist Mobile Medical Clinic.

Methodist Prints

"We're on the Map!"

By

SARAH EVANS KENNEY

Thousands pass through the hospital's imposing front entrance each year.

"A HOSPITAL has only one thing to offer—service to humanity." This is the firm conviction of Maurice B. Shaw, administrator of Bataan Memorial Methodist Hospital in Albuquerque, New Mexico. "It should help everyone, as a church should, without barriers of race, color or creed." This Bataan attempts to do for all it serves, providing the best possible care at the lowest possible cost.

The hospital deals with life in every aspect—bringing it into being, strengthening and restoring it—specializing in treatment of acute, short-term and chronic illnesses. When procedures affect the very existence of life they must be efficient, ready for immediate use. Loss of time may mean loss of life.

Emergency is almost chronic at Bataan. Last year 5,503 emergencies were cared for: 902 of these were admitted to the hospital; 4,530 were treated and dismissed; and 53 persons were dead on arrival. No case is refused admission nor questions of finance asked before emergency treatment is given. One reason for the appalling number of emergencies is the proximity of much-traveled transcontinental highway 66, often by exhausted drivers at too-high speed. (Four victims of a head-on collision were admitted the morning of my visit.) Approximately 100 admissions last year were highway traffic victims. Many were unable to pay hospital costs, thus contributing substantially to last year's charity expenditures—between $45,000 and $50,000.

Hospital statistics show 6,778 admissions in 1959 (a daily average of fifteen, although there were twenty-two on the day of my visit), 46,426 days of hospital care, 800 newborn babies, 3,432 surgical procedures (operations to you and me) and twenty cases of open-heart surgery since that procedure was established at the hospital in July, 1959.

Bataan is the direct outgrowth of the former Methodist Deaconess Sanitorium built in 1916 for tuberculosis treatment. The "San" was sold by the Woman's Division of Christian Service in 1950 as the need for this specific facility had lessened. At the same time a demand for much more comprehensive medical care developed. Public-spirited townspeople cooperated with the Woman's Division in a new project as a memorial to young men of New Mexico who fought and died in World War II on the Bataan Peninsula, now a part of the Philippines.

Here one of the factors in today's world is encountered—the population explosion. Albquerque's population growth from 98,000 in 1950 to 196,000 in 1960 compelled the hospital to step up its expansion program to meet increased service demands to the community. Although the 110-bed hospital seemed adequate when the institution opened in 1952, it was necessary to add more beds and readjust space for more efficient use.

Again the community rallied in a building-fund campaign for the new five-floor South Wing. Construction began in June, 1958, and was completed late in 1960. Nothing is static in a hospital. As each goal is attained, other moves are planned as soon as feasible.

A total of $700,000 has been raised. Nothing is owed on the project. The hospital is on a sound financial basis, although hospital costs increase about 5 per cent annually.

While today's hospital costs seem high, they reflect the accelerated tempo of the times and in the long-range view are less than they used to be, declares Mr. Shaw. Thirty years ago the average hospital stay was twenty to thirty days; today it is six or seven. Use of modern techniques, medicines and wonder drugs, none of them cheap, makes possible present-day treatments within a few days' time that formerly required several weeks. Barring complications, today's surgical patient returns to work fully recovered two or three weeks after an operation that formerly required six weeks to three months of recuperation.

A dramatic instance occurred about a year ago. The wife of a doctor at the nearby clinic fell against the sharp corner of the coffee table in her living room, crushing her trachea. She was rushed to the hospital where emergency surgery was found to be impossible because of internal bleeding. A few days later surgery was attempted again. This time the patient stopped breathing and artificial respiration was administered. Exploratory surgery revealed that only the use of a small and rare piece of equipment could possibly

save her life. This was available only in St. Louis—1,700 miles away! Yet within four hours this minute part was flown to the hospital. Less than ten days later the patient had recovered, the second person on whom such an operation had been performed anywhere!

Such exciting medical pioneering is possible through cooperation with the adjacent clinic of the Lovelace Foundation for Medical Education and Research. Combined clinic and hospital services offer 5,000 laboratory and diagnostic procedures—many possible normally only in a four- or five-hundred-bed hospital.

Often called the "Mayos of the Southwest," the clinic is the fourth largest in the nation in service and equipment. Its radiation department ranks second. Two and one-half years ago the artificial kidney facilities procedure was initiated at the hospital, this also a highly specialized development.

Another thrilling story concerns the "space-men candidates." Before they were chosen all the potential Mercury astronauts were screened and given physical examinations either at the hospital or under supervision of the clinic. Even more encouraging is the knowledge that this center contributes so significantly to the development and perfection of exciting new techniques in atomic research for constructive purposes.

Space permits only partial listing of impressive recognitions accorded the hospital and responsible for its place on the map. It is fully accredited by the Joint Commission on the Accreditation of Hospitals and a member of many important organizations in which its staff members also assume positions of leadership. It is approved by the American Medical Association to train graduate physicians after four years of medicine and one year of internship for their specialties in internal medicine, pathology and radiology.

Approval for resident training in surgery is anticipated soon. The excellent medical staff of approximately 150 physicians represents "all specialties and subspecialties as well as general practice." About ninety nurses are on the nursing staff. "Progressive care basis" represents another advance in modern nursing care at the hospital. The hospital provides clinical facilities for students of the College of Nursing in the University of New Mexico.

Enthusiastic young "Candy-Stripers" provide "a bright spot in many a patient's day." Twenty-five high-school girls interested in nursing careers were honored at graduation ceremonies last year after completing a required number of hours of work for which they made their own uniforms. Every day they performed dozens of helpful services, thus freeing the nurses for other duties.

Although obvious, it should be said that many people contribute to the hospital's smooth operation. It is achieved by a staff of 300, including American Indians, Negroes, Japanese, Chinese, Filipinos, Hawaiians, Spanish, Mexicans and residents of India. "We work *for* the patients," explains the executive housekeeper, one of a few persons employed at the hospital since it opened. "We are proud of our hospital and want the employees to share our interest and feeling of cooperation with all departments. Many are grateful for pleasant working conditions here. When we opened, our linen supply was so inadequate we almost fought over the sheets. . . . Today our monthly linen bill alone averages $2,200!"

Seemingly indefatigable coordinator of this remarkable institution is Mr. Shaw, its administrator since 1958 and on the staff since 1957. He entered the hospital administration field with eyes open, having "grown up" in the Methodist Hospital in Lubbock, Texas, with which his father has been associated for many years. After earning his bachelor's degree at Texas Institute of Technology and his master's in hospital administration at Northwestern University, the younger Mr. Shaw returned to Lubbock for his year of residency before coming to Bataan. Youthful in appearance, mild in manner, and blessed with a remarkable sense of humor, Mr. Shaw possesses sympathetic understanding of people whose problems he is never too busy to hear. It may be a janitor unknowingly bilked by a loan company, a discouraged patient for whom he serves as a "sort of chaplain"—no matter what it is, helpful counsel is unfailingly forthcoming.

A man suffered a heart attack in an Albuquerque motel. Bataan was recommended as "offering the best possible care." A woman patient, returning home after hospitalization, sent a substantial gift to the building fund in gratitude for the excellent treatment received at the hospital. Another patient said: "I didn't know there was a hospital anywhere that gives the kind of service I received here."

These and other tributes express the sentiments of many who enjoy more abundant life because this fine Christian hospital has earned its special place on the map!

Transportation of patients in the hospital is one of the many versatile activities of the hospital's 300-member Woman's Auxiliary. Last year members gave 19,000 hours of volunteer service and raised $6,000 for hospital projects. Directed by the president, Mrs. Leonard Turnadge (shown at left), an intensive promotion campaign for additional members and volunteers was conducted in Woman's Societies in Albuquerque's nine Methodist churches recently.

department of CHRISTIAN SOCIAL RELATIONS

Dear Friends:

December more than any other month in the year is the time when Christians across the world pay special tribute to the true spirit of family life. Little children become the center of concern in very special ways because the celebration of the birthday of the Christ Child points with new urgency to the needs of children everywhere. Children need a family in which to live and grow.

In a recent report of the worldwide ministry of UNICEF it was stated that three out of four children born in many parts of the world are saved a life of hunger and disease *by an early death!* In the United States the next ten years will see nearly 6,000,000 babies born each year—to what? To a world of peace? To a land of *freedom* in practice as well as in the written word of the Bill of Rights? To schools adequate for their needs? To homes in good communities without restrictions because of race or creed or national origin—to what?

The quadrennial program of the Department of Christian Social Relations lays special stress on "Discovering and Conserving Basic Values of Family Life in a Changing World." Some new and helpful materials specially related to this emphasis are available at Literature Headquarters.

A *Guidebook* for *Seminars in Miniature*—price 15 cents.

A *Sourcebook* on *The Family in a World of Rapid Social Change*—price 50 cents.

Eternal Values in a World of Change—price 50 cents.

There are two workbooks that will be companion guides for many committees on Christian social relations. Be sure to secure at once your new *Handbook on Christian Social Relations*—price 35 cents, from Literature Headquarters.* This *Handbook* has a "new look" inside as well as outside! Note especially the list of *Resources* for education and action and the section on *Methods.*

The second *Workbook* that will be very useful also is the new *Manual for the Local Church Commission on Christian Social Concern*—price 50 cents. (Order from the General Board of Christian Social Concerns of The Methodist Church, 100 Maryland Avenue, N.E., Washington 2, D. C.)

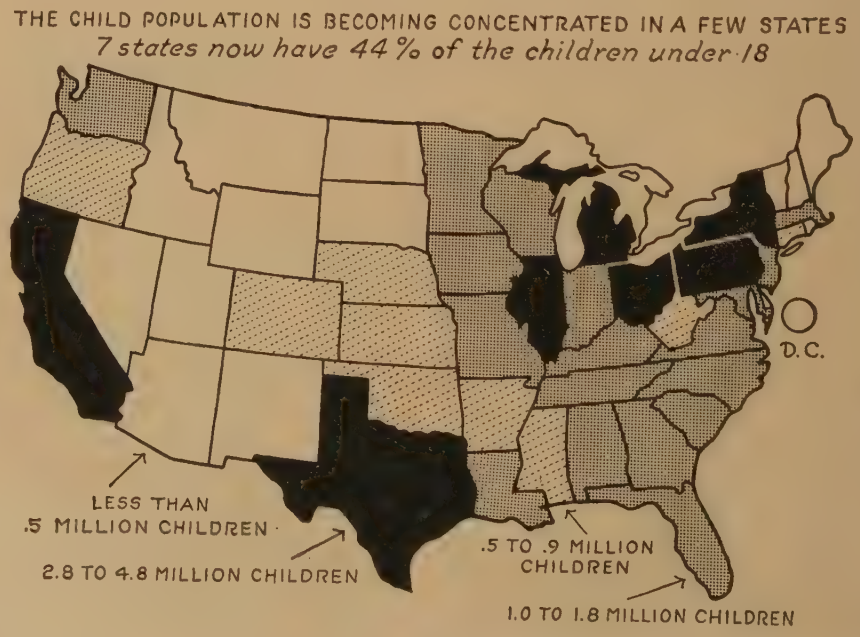
Plans have already been made in local churches for the observance of *Commitment Sunday, December 4.* This is a fitting time to focus special attention on our Christian responsibility for facing the problems related to alcoholic beverages. Probably one of the most important opportunities we have at this point is detailed on the next page under the title "Alcohol and Christian Responsibility."

December 10 is Human Rights Day! Have you studied and discussed with your committee the suggestions in the October, 1960, pages of THE METHODIST WOMAN?

The 1960 election is over. The 87th Congress will convene in January. The new President of the United States will be inaugurated January 20. Our responsibility as Christian citizens is greater than it has ever been in the history of our nation. We *must inform ourselves* about the issues that confront us, we must *identify ourselves* with the suffering of a troubled and confused world; and we must *involve ourselves* in the activities and programs that "unite us in witness and service." The faith we profess compels us to act as Christians in this time of crisis for our world.

Sincerely yours,
Thelma Stevens
Margaret R. Bender
Theressa Hoover

* 7820 Reading Road, Cincinnati 37, Ohio.


THE CHILD POPULATION IS BECOMING CONCENTRATED IN A FEW STATES
7 states now have 44% of the children under 18
D.C.
LESS THAN .5 MILLION CHILDREN
2.8 TO 4.8 MILLION CHILDREN
.5 TO .9 MILLION CHILDREN
1.0 TO 1.8 MILLION CHILDREN

Alcohol and Christian Responsibility

THE month of December with its great opportunity for making *Commitment Sunday* (December 4) a significant day in the life of The Methodist Church can well be the time when promotional plans for the church-wide study on "Alcohol and Christian Responsibility" gets under way. Members of the Woman's Society and the Wesleyan Service Guild have a major responsibility for sharing in this planning and promotion process.

Your minister and a few other officials in your local church have been receiving *The Methodist Story*. The September, 1960, issue carried a three-page spread on the content and promotional responsibility for this study. The following excerpts from those pages may help to point up specific plans as suggested by Richard G. Belcher of the staff of the Board of Missions.

The alcohol study is a concern of your Commission on Missions, Commission on Christian Social Concerns and Woman's Society. Here's how all can work together for a church-wide impact.

An increasing number of churches all over the land are making the church-wide school of missions an annual event and one of the significant events in the church year. Whole families participate, and an amazing amount of creativity is manifest in the plans and programs developed by churches for these families.

There is nothing unusual, therefore, in proposing a church-wide study of "Alcohol and the Christian Responsibility." Established procedure is being followed.

What is new and unusual in this situation are the relationships and opportunities in this year's study. Heretofore, the Woman's Society has had its study in the field of social action, the Commission on Missions has had its Methodist church-wide study, and the Commission on Christian Social Concerns had its programs.

But this year these three have joined together to bring to the church one study in an area which all three feel is of vital importance. This is new.

Organizational relationships also tend to strengthen this oneness of approach. The General Conference adopted legislation that says that "The Commission on Missions, in cooperation with the Woman's Society of Christian Service and other groups in the church, shall hold a church-wide school of missions." It further said that "every commission shall appoint a representative to every other commission." This means that the Commissions on Missions and Christian Social Concerns have a "built-in" connection in two persons who serve on both commissions.

The secretary of missionary education of the Woman's Society is a member of the Commission on Missions by virtue of her office; the secretary of Christian social relations of the Woman's Society is a member of the Commission on Christian Social Concerns by virtue of her office. Thus these three groups have organizational relationships already established that will contribute to mutual understanding, and the realization of common goals through planning.

Some specific suggestions:

The Planning Committee

In most churches the Commission on Missions will serve as the planning committee. In others the commission will set up a committee of the commission. In either case, the planning group should be representative of every segment of the church's life and work.

The membership of the commission normally takes care of this, but in certain situations this might need to be supplemented. Note that both the Methodist Youth Fellowship and Methodist Men have representatives on the commission. In circuit situations, where two or more churches unite for a school of missions, the planning committee should include persons from all these churches.

Schedule

The most popular schedule, the country over, is the consecutive Sunday evening, family fellowship type of program. It usually begins at six o'clock in the evening, frequently with a potluck supper; this is followed by one-hour periods of study and discussion in groups for children, youths, and adults. And this is followed by an all-together period of about one-half hour's duration for worship and general presentations. The Sunday evening meeting of the MYF becomes the youth section of the school of missions.

Other schedules may be followed.

Materials

Text for the study is *Stumbling Block: a Study of Alcohol and Christian Responsibility,* by Professor Douglas Jackson. This book should be widely distributed and read as an interesting reading book for teetotalers and social drinkers alike. The accompanying adult *Leader's Guide,* by J. Irvin McDonough, is helpful and lists supplementary materials.

CHRISTMAS IN A WORLD OF RAPID SOCIAL CHANGE

TO THOSE who love Christmas, Decembers are growing into nightmares. "The first to get the Santa Claus center open," boasts one department store advertisement. "Fifteen new types of toy guns," says another. Christmas carols that started playing in mid-November seem to have lost their joyous note. "Do you think Santa Claus will bring me the most presents?" asks an appealing four-year-old.

And yet as the cold stillness of Christmas Eve is warmed by the message of joy, "Hark, the Herald Angels Sing," hope whispers that no amount of commercialism and greediness can take away from us the meaning of Christmas, if we have the courage to play down the tawdry temptations of the season and emphasize the true meaning of the Christmas miracle. A sense of the oneness of mankind, a desire to share with everyone else come unbidden to the heart. If such moments could continue throughout the year, they could counteract the growing commercialism of Christmas. Perhaps Christmas Eve is a more appropriate time for searching and resolving than New Year's Eve.

All about us radio, television, and headlines confront us with startling world facts. As we prepare for Christmas, perhaps we might do well to think about some of them and what they mean to families everywhere. One fact we face at Christmas, 1960, is the inequal distribution of the material things of life. Many of us wonder what we can give to children who have too many possessions already. We dread the holiday season because we will gain extra pounds before the season is over. Yet people in other parts of the world are watching their children die of malnutrition or from diseases that a little medical aid could have cured. Binding us all together is the desperate fear of war. Some of us dwell in small countries that have quietly resigned themselves to the inevitability of destruction if the world falls into war. Others of us believe, whether with or without justification, that our armaments can save us. This is a mobile world where concentrations of cities are building up in countries largely rural until only a few years ago. Freedom is a key word today, whether it is spelled *uhura* in Africa or liberty in the United States. The hazards and debris of freedom are mixed with its joys and triumphs today.

Perhaps a Christmas litany would be an appropriate way for families to begin a year that will carry the deep significance of peace on earth and love for God and fellow men throughout all of its days.

Litany for Christmas, 1960

READER: **We give thanks unto Thee, O Lord, Thou whose prophets spoke of building up the old waste places. Grant to us a vivid image in our eyes and hearts of those old waste places and a deep sense of the tragic burden of poverty, ignorance and disease carried by the people whose lives are bounded by the desolation of these waste places.**

RESPONSE: Grant us, we pray, this consciousness throughout the year. Create within us the determination to do something about these conditions.

READER: **We give Thee thanks for the good things that Thou hast permitted us to have. We are grateful for our schools, for books and magazines that bring us education and for the priceless richness that comes to us as we learn to read. Grant to us a concern for those children and older people in many areas of the world who do not possess these precious things.**

RESPONSE: Grant us, we pray, this consciousness throughout the year. Create within us the determination to do something about these conditions.

READER: **We give Thee thanks for the hospitals, doctors, nurses, and druggists that make it possible for us to be a nation of healthy people. Grant us the imagination to understand the suffering and problems of people in many other parts of the world where health problems are more difficult, where hospitals and drugstores are almost unknown and a doctor or a nurse must divide his time among thousands of patients with critical illnesses.**

RESPONSE: Grant us, we pray, this consciousness throughout the year. Create within us the determination to do something about these conditions.

READER: **We give thanks for mothers who have had opportunities to learn many things about caring for children. Grant us a sympathy and understanding for the mothers and children in many parts of the world where this kind of knowledge and help has not found its way.**

RESPONSE: Grant us, we pray, this consciousness throughout the year. Create within us the determination to do something about these conditions.

READER: **We give Thee thanks this Christmastide for the food we shall enjoy. Grant us an understanding of what it would be like to live in places where it is not possible for all to have enough to eat and where the abundance of good things we enjoy is unknown.**

RESPONSE: Grant us, we pray, this consciousness throughout the year. Create within us the determination to do something about these conditions.

READER: **We give Thee thanks for peace and for the privilege of knowing Thee and trying to follow Thy teachings. Grant us a deep understanding of how tragic it would be to live in a world at war or where it would be difficult for us to seek to follow Thy teachings of love of God and man. Grant us sympathy for all who live under these clouds.**

RESPONSE: Grant us, we pray, this consciousness throughout the year. Create within us the determination to do something about these conditions.

To implement these concerns

This litany, or preferably one

similar to it that can be worked out by a family with references to important subjects in which they are especially interested, could help families approach Christmas with a deep sense of gratitude for the good fortune which surrounds the lives of most of us and a deep concern for those for whom life is not as comfortable as ours.

If such a meditation or prayer is really meaningful, however, special plans will be needed to implement that concern for the year ahead. The following suggestions might be used:

On "rebuilding the waste places"

A family study of types of activities in which the church has pioneered in an effort to relieve people everywhere of burdens imposed by poverty, ignorance and disease. You will find resources for this study in THE METHODIST WOMAN, WORLD OUTLOOK, the *Catalog of Literature* of the Woman's Division, current and past mission study books and a chapter in *A Christian's Primer of Technical Assistance and Land Reform** (35 cents).

As a result of this study, the family may want to increase its contributions to the mission program of our church through various channels: Woman's Society, MYF, the benevolences of the entire church.

Our church can help "rebuild the waste places" by cooperating in the effort to meet the great needs of an awakening world that now knows resources and skills exist to relieve many of its burdens. When the United Nations and many national governments began to consider this type of help as "technical assistance," Bishop Earl Ledden said with appreciation: "Technical assistance is a new dimension of missions." By this he meant that government and intergovernmental programs have access to much larger financial resources and can sometimes go places where Christian missions are not able to go and build upon the experience and pioneering of missions.

Families may want to make a study of technical assistance. *A Christian's Primer on Technical Assistance and Land Reform*, recommended above, and the 1959-60 study book, *Contemporary Man and the United Nations*,* may be used as resources. Any library can supply you with additional lists of books and magazine articles on the subject. If you wish further suggestions on material about U.N. technical assistance, write to the Department of Christian Social Relations, Room 1480, 475 Riverside Drive, New York 27, New York, for a mimeographed U.N. bibliography. Also you may want to review the Christian social relations pages in the March issue of THE METHODIST WOMAN for the current or past years to see what the Woman's Division has said about the subject.

From this study may come a conviction about the extent of technical assistance, how it should be handled, how much should go through the United Nations. One way to show real concern is to follow developments in Congress in regard to technical assistance and to express convictions and hopes to your senators and representatives, not once but frequently. A list of addresses of senators and representatives and suggestions as to forms of address see *Register Christian Opinion** (10 cents).

This study of rebuilding the "old waste places" will provide background for many other subjects considered in the litany. In addition you may wish to study materials on the work of the World Health Organization (WHO), the United Nations Educational and Scientific Organization (UNESCO), and the United Nations Children's Fund (UNICEF) listed in the mimeographed United Nations bibliography available from the Department of Christian Social Relations and to articles on the literature and literacy program of the churches. This study may lead to interest in supporting the work of these organizations.

1. Knowing that the Board of Missions of The Methodist Church cooperates in these programs for literacy and for literature for the newly literate, you may wish to increase contributions to missions in ways suggested above. There is also a special opportunity to help with these programs through contributions to the offering of the 75th Anniversary of World Day of Prayer of United Church Women in your own community on February 17, 1961.

2. Since UNICEF's program furnishes necessary supplies to maternal and child care programs in more than 100 countries, the family might resolve to help UNICEF in these important ways:

(a) Interpret UNICEF to people in the community. If material is needed for this, write the Department of Christian Social Relations.

(b) Let senators and representatives know that you believe that our government's contributions to UNICEF are important.

(c) Support "Trick or Treat" for Halloween in the community. Write to U. S. Committee for UNICEF, United Nations, New York.

(d) Support the sale of UNICEF greeting cards in the community. See source of materials listed above.

(e) If your community is interested in contributing to a project that can help with educational opportunities, write to UNESCO for material on the UNESCO Gift Coupon which will provide school equipment, libraries and museums in many places where they could not be made available otherwise.

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* Available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

ORGANIZATION and PROMOTION

H. DORCAS HALL, *Executive Secretary of the Section of Education and Cultivation*
HELEN L. JOHNSON, *Secretary of Promotion*

A FESTIVAL

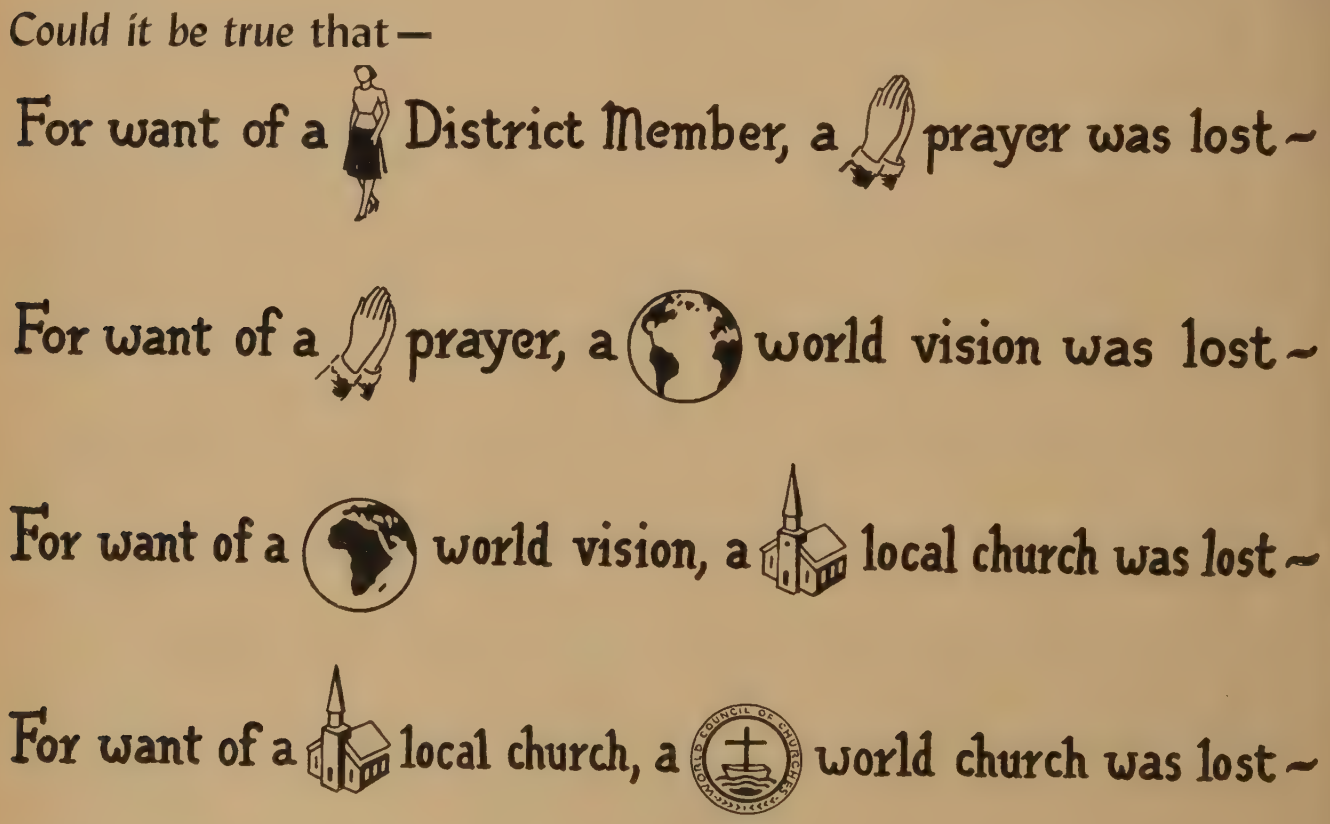
Through the years in the Woman's Society we have come to associate Epiphany with welcoming new members. This is appropriate when we consider the definition of Epiphany which reads: "A festival celebrated January 6, commemorating the coming of the Magi as being the first manifestation of Christ to the Gentiles." In the Christian church this festival is also known as Twelfth Night. On this occasion members bring their gifts of prayer, service, money and self to attain the high objectives of the Woman's Society of Christian Service.

Gifts can be other than gold, frankincense, and myrrh. What better gift could one make to Him, than bringing another person into the fellowship of the society having as part of its purpose "the establishment of world Christian community"?

Among those who should be invited to become members of the society are women in unorganized churches who may become District Members. What is a District Member? "In a church where there is no Woman's Society of Christian Service nor Wesleyan Service Guild, a woman who will agree to pray for the work of the society and send a contribution to the district or conference treasurer is known as a District Member." *

Recognizing the importance of each individual woman and with less than half the women members of the church belonging to the Woman's Society or Wesleyan Service Guild,

* See leaflet—*District Members.* Free from Literature Headquarters.



A LETTER TO DISTRICT MEMBERS[1]

Dear _____:

No doubt you have asked yourself this question: "as a District Member of the Woman's Society of Christian Service, *what can I do?*" The purpose of this letter is to list a few of the many, many things you can do.

When you become a member of the society, you pledge three things:

1. YOUR PRAYERS—that the "Spirit of Christ for All of Life" may be realized.

You can join the Fellowship of Intercession, and pray for the peoples of the world.

You can use the *Prayer Calendar*,* and pray for the work of the Woman's Division and for our missionaries and deaconesses, those ambassadors of peace and love, at home and abroad.

You can form a Prayer Group —"Wherever two or three are gathered in my name, there will I be also."

You can pray for the homes of the world, beginning with your own —your church—your nation and its leaders—U.N. and a peaceful world.

You Can Pray!

2. YOUR SERVICE—that the "Spirit of Christ for All of Life" may be realized.

You can attend district and conference meetings and become an active part of the fellowship.

You can be informed about the work of the Woman's Society of Christian Service by reading THE METHODIST WOMAN, WORLD OUTLOOK and other literature.

You can interest other women of your church and community in this wonderful work . . . and perhaps organize a society.

You can spread missionary information in your church, making it available for children and youth also.

You can work for those "things that belong unto peace."

You Can Serve!

3. YOUR GIFTS—that the "Spirit of Christ for All of Life" may be realized.

You can give of your time, your talents, your possessions, wherever they can be used to help bring about a world Christian community.

You can send an annual gift of money to your district treasurer to support the ongoing program of the Woman's Division . . . our money goes where we can never go and does things we can never do.

You Can Give!

We are grateful to you for keeping the doors of your church open to the Woman's Society of Christian Service.

_____
Conference Secretary of Promotion

_____
District Secretary of Promotion

What It Means to Be a District Member

• A few years ago was a very sad time for us in our church. We had had a good Woman's Society. Like the sun it gradually went down—but unlike the sun, it did not come up again.

For the past eight months I have been physically unable to attend church or the society of our neighboring town. Then, came a ray of light, a letter from the president of the Atlanta-West District asking if I would be a District Member. I sent a contribution with a letter of thanks and acceptance by return mail.

I feel very unworthy, but am happy to be a part of this great organization again. It is a great source of satisfaction to have a small part in carrying forward the wonderful work of the society. By keeping in touch with the members of my church and former members of the society, I have faith that I shall be able to increase interest and enthusiasm which will result in reorganizing; this in itself is a great challenge. At least I can pray and urge others to pray regularly for the work as "more things are wrought by prayer than this world dreams of."

Jesus said, "Ye shall be witnesses unto me, unto the uttermost parts of the earth." The main business of every Christian is to witness for the Lord. By serving as a District Member, I feel that I am witnessing.

Mrs. Emma H. Hightower,
Atlanta-West District,
North Georgia Conference

• When it became necessary for my country church to discontinue its Woman's Society for a time, I felt at a loss. From early childhood I had been an active member of a missionary society, and my love for the work had grown with the years. Gladly I accepted an invitation to become a District Member. The three pledges to give were already deeply rooted in my life.

First: My prayers that "The Spirit of Christ for All Life" may be realized. I am no longer praying alone, but a body of us are praying together for the people of the world, for missionaries, and for others working for peace and love.

Second: The little service I can render has been broadened by my contact with other societies. Studying their programs and fields of work, striving to aid them, and knowing that even though taking a small part I am working with others for my Master has brightened my way.

Third: My gifts now continue in the usual way, and each card acknowledging them brings a comfort and joy in knowing that I am still, in a very real way, a member of the Woman's Society of Christian Service.

Mrs. R. L. Johnson,
Griffin District,
North Georgia Conference

[1] Used by permission of North Georgia Conference Woman's Society of Christian Service.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. 60 cents.

Workshop . . .

Committee on Nominations

For a couple of years Mrs. Melvin E. Lawrence, of Lynn District of the New England Conference, had felt the need for a workshop for the committee on nominations. She presented the idea to the executive committee but did not have much encouragement. She did not give up and finally the executive committee agreed that she could undertake the workshop as a pilot project.

In October, 1959, she sent a special notice to the presidents informing them that a workshop for the committee on nominations was to be held in January. The presidents received this word: "Please see that your society has a committee on nominations and urge their attendance at the workshop."

In December the following letter was mailed to each president:

Dear President:

The Lynn District officers are always striving to render more effective service to the local society, and you have responded and shown your approval by excellent attendance at our meetings.

For some time we have wanted to assist that all important group—

The Nominating Committee

On Monday, January 11, 1960, at Medford Hillside Church, we will hold a Workshop and Roundtable from 1 to 3 P.M. An identical session will be held at Trinity Methodist Church, Lynn, on Tuesday, January 19 from 7 to 9 P.M.

Please encourage your nominating committee to attend one of these sessions and bring along Bible, notebook, pencil and guide.

Very truly yours,
Agnes B. Lawrence
(Mrs. Melvin E.)

As a result of this letter societies not having nominating committees took action and secured such a committee.

Objectives of the workshop:

1. The total responsibility of the committee on nominations.

2. How to achieve this objective.

The basic thought held in the minds of the individuals needs to be

Christian Service

As we daily strive to fulfill this obligation we will remember that the source of our inspiration comes from God and our motivation comes as a result of communication and meditation with Him. Never let this work be just another job but think in terms of

This Work God Expects Me to Do and With His Help I Will Do It

Program of the Workshop

(One hundred twenty precious moments)

"Do your best to win God's approval as a workman who has nothing to be ashamed of, but rightly shapes the message of truth." 2 Timothy 2:15 (Goodspeed Translation)

ICE BREAKER (first twenty minutes)

1. What are the responsibilities of the members of the nominating committee?

2. What plans are necessary to fulfill the responsibilities of the nominating committee?

3. What offices do you fill?

4. How is the chairman of the nominating committee elected?

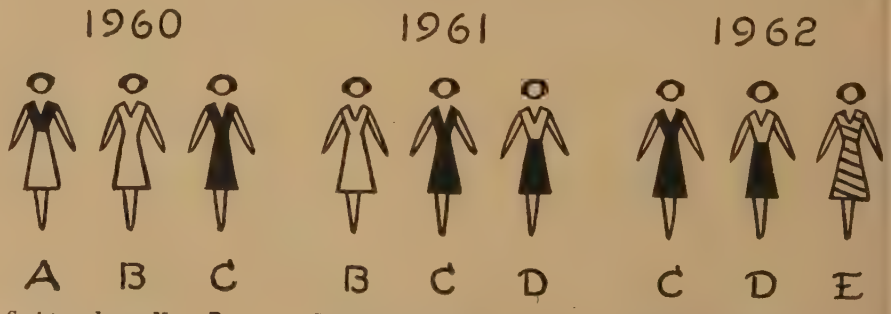
To conduct this session the welcoming committee designated some as interviewers, others to be interviewed. Resource material THE METHODIST WOMAN, December, 1957; April, 1959; March, 1960; 20th *Annual Report* of Woman's Division of Christian Service.

BRAINSTORMING (ten minutes)

1. What talents should a person have who serves on the nominating committee?

Leader used a blackboard to record thoughts. Resource thoughts

A view of your nominating committee for the years to come—



Society elects Mrs. B as chairman

Society elects Mrs. C as chairman (Note Mrs. A has gone off)

Society elects Mrs. D as chairman (Note Mrs. B has gone off)

From now on each member will be able to serve a three-year term; the length of time stated in the bylaw. Chairman serves for one year only and is a member of the executive committee while chairman.

—Love, Patience, Ability to Guide, Strength, Enthusiasm, Courage, Friendliness, Adventuring spirit, Appreciation of others, Wisdom, Insight, Interest in total work of society, Willing to study officers' responsibilities, Able to work with others, Willing to give time and thought to committee, Ability to interpret office to members, Work together with other members of committee.

LET'S HAVE A COMMITTEE (ten minutes)

BUZZ GROUP (twenty minutes)

1. Why do members refuse to assume office?
2. What steps would you take in seeking to enlist a member as an officer?
3. Are leaders born or made? Discuss thinking.

Resource material THE METHODIST WOMAN, December, 1957, page 14f.

FINDINGS PRESENTED TO GROUP (twenty minutes)

QUESTION PERIOD (ten minutes)

The leader calls for the answers to the Ice Breaker questions and any other questions.

ROLE PLAYING (fifteen minutes)

Resource material from THE METHODIST WOMAN, February, 1952. This was edited and brought up to date.

DEPTH STUDY (ten minutes), II Timothy 2:15

EVALUATION OF WORKSHOP (five minutes)

Bibles, notebooks, pencils, browsing table and bulletin boards were supplied.

Watch the back page for release date of *A Guide* and *Handbook for Secretary of Promotion.*

Calendar of Activities

CHILDREN'S WORK: Assist with plans for January missionary study in church school or regular Sunday school and additional sessions.

CHRISTIAN SOCIAL RELATIONS: See pages 22-25 for things to do this month.

LITERATURE AND PUBLICATIONS: Announce the winners of the April drive to your society. See page 36. Secure subscriptions.

MISSIONARY EDUCATION AND SERVICE: (1) Share a Christmas missionary story in the five minutes allowed you for missionary news. (2) Bring plans to the committee for the church-wide study, "Alcohol and Christian Responsibility," if the committee on missions is to offer this study in January-February. If planned for some other time, cooperate whenever it is offered. (3) If the alcohol study is not to be held on a church-wide basis in January-February, make plans for the study, "Heritage and Horizons in Home Missions," at that time.

PROMOTION: Look ahead to Epiphany, January 6, and plan appropriate observance for receiving new members. Read page 26.

SPIRITUAL LIFE: Participate in movement toward worshipful observance of the Christmas season. Cooperate in any plans made for celebrating Epiphany in January. Evaluate, with your committee, the progress to this point.

STUDENT WORK: (1) Work with your pastor in planning the the observance of Student Recognition Day. (2) Welcome students home with fellowship, tea or brunch. (3) Order December issue of *motive* for student summer service directory, P. O. Box 871, Nashville 2, Tennessee.

SUPPLY WORK: Share with your society any thank-you notes that may have been received from projects to which you sent supply work gifts.

TREASURER: Study the financial reports from conferences, pages 40-43. How does your conference compare with others?

VICE-PRESIDENT: "Emmanuel—God With Us," a lovely musical Christmas program, can be supplemented by any of the color filmstrips found on page 44 of the *Program Book*. Include the entertainment of any foreign students who might be in your community. Additional suggestions for circle programs will be found on page 30 of THE METHODIST WOMAN. Observe Human Rights Day, December 10, and help with the entertainment of students home for the holidays.

WESLEYAN SERVICE GUILD: Make final plans for Guild Month. A history of the beginnings of the Wesleyan Service Guild will appear in the January issue.

YOUTH WORK: *Study Missionary Materials for Youth* and know when the mission studies will be in use for both Sunday morning and Sunday evening programs for the rest of the fiscal year.

CIRCLES *Worship and Program Suggestions*

"FORWARD THROUGH THE AGES"

by MIRIAM LIBBY EVANS

HYMN: "O God, Our Help in Ages Past" (*The Methodist Hymnal,* No. 533)

CALL TO WORSHIP: "Come, all whose hearts are moved with thanksgiving for the World Day of Prayer; Come to worship the Hope of the world; Come to pray that together we may proclaim his gospel; Come to witness that his kingdom is everlasting." [1]

PRAYER: "Lord Christ, who prayed that all may be one through the might of thy spirit, forgive us that we have not yearned for brotherhood. Forgive our near-sightedness and complacency. Rule in the hearts of all men that we may learn repentance and forgiveness, for we live only in thy forgiveness.

"Savior of the world, we pray for eyes open to see Thee at work in the events of nations; ears sensitive to hear Thy call to be peacemakers; hands stretched forth to give the treasure held in trust for Thee; faith steady and unfaltering as we seek ways to do Thy will; For Thine is the kingdom, and the power, and the Glory, forever and ever. Amen." [1]

SCRIPTURE: John 4:1-42

TALK: The 75th observance of the World Day of Prayer will be celebrated on February 17 in thousands of communities around the world. This all began in 1887 when one woman suggested a day of prayer for missions. The idea has grown as Jesus said the Kingdom would grow—like leaven, like mustard seed—silently, powerfully through the working of the Holy Spirit in the hearts and lives of his followers. By 1920, the World Day of Prayer had become a world-wide observance by many denominations.

From dawn on Tonga Island to dusk on St. Lawrence Island, Alaska, many groups will join in the same prayers and hymns. Church bells and factory whistles will remind people to pray. In some communities governors and mayors will issue proclamations. Radio, TV and the press in many cities will carry stories of the day.

Thousands of Christians, deeply aware of oneness in Christ as they unite in prayer, have felt the power and glory of this day. Prayers followed by gifts have transformed many lives. The service this year, written by Miss Sue Weddell, is based on the theme "Forward Through the Ages." It will open new vistas of the kingdom of heaven, for which Christ asked us to pray. On this day we have a foretaste of that oneness for which he prayed (John 17:21-23).

The 75th anniversary interdenominational committee of 75 calls church women to strive to double the attendance, the offering, and the number of services held this year. If each person who attended a service last year will take another person along this year, and if they make as generous an offering as last year, the goal of $750,000 will be reached. In addition to the regular mission projects to which the offering will go, three special projects have been added: expansion and development in Alaska; a vast literacy program in Africa; and the establishment of 37 Prayer Fellowships—in Hong Kong; Madras, India; Kitwe, Africa; Zurich, Switzerland; Lima, Peru; and in 32 cities of North America.

The World Day of Prayer takes on new significance this year as we study the mission theme "Into All the World Together." It is part of the world-wide movement for Christian unity which the late Archbishop of Canterbury, William Temple, called "the great new fact of our time."

FILMSTRIP: "Wider Grows the Kingdom" [2] or

A DRAMATIC PRESENTATION: "With Tomorrow Yet to Come" [3]

DISCUSSION: What can we do to help promote the World Day of Prayer?

CLOSING PRAYER: "Our loving heavenly Father, head of the world family of Thy children, We thank Thee for our world of nature, our world of men, and our world of values. Give us, O Lord, an insight to realize the needs of the world, the love to do something about it, and the humility to do it all in Thy name. May our faith be as joyous as the silver anklets that jingle softly and may our hope be as bright and firm as our shining tresses decked with flowers, and may our love be expressed in manifold activities like our gay saris of all shades and patterns. Give us, O Lord, the strength and power of our hills, the peace and tranquility of our rivers, and the generosity and bounty of our forests. Above all grant us the peace which passeth all understanding that we may abide in the love of Christ all our days, through Jesus Christ our Lord. Amen." [4]

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[1] From "Call to Prayer," World Day of Prayer; 30 cents per 100.

[2] In color with sound recording, based on World Day of Prayer and its projects. Price, $6.

[3] By James Buell. Found in World Day of Prayer packet.

[4] Getsie Samuel, president of St. Christopher's College, Madras, India, in *There Came a Woman,* a Bible study by Dr. J. Carter Swaim, based on John 4:1-42 and containing prayers from 34 countries which observe World Day of Prayer. 50 cents.

(*All materials may be ordered from P & D Dept., National Council of Churches, Box 320, Madison Sq. Station, New York 10, N. Y.*)

QUIZ

1. **A "result" and a "manifestation." Of what? Tell the story.**
2. **A baby party. When? Where?**
3. **"Concern for women"—discussion. State occasion.**
4. **"A magic key." Explain.**
5. **Who won the jurisdiction, conference, and district banners?**
6. **State theme of Student Recognition Day.**
7. **What happens on December 4?**
8. **What constitutes the core of medical work in the Philippines?**
9. **Who are the candy-stripers?**
10. **State significance of Epiphany for the Woman's Society.**

A Dedication Service

for Officers and Secretaries of Lines of Work

by

MRS. HUGH CALDWELL

Former Secretary of Spiritual Life for Idaho Conference

SETTING: *Altar with cross and ghted candles. Officers dressed in hoir robes kneel in the form of a ross. Soft music of "Take My Life nd Let It Be."* (No. 225, *The Methodist Hymnal*)

PRESIDENT: "Take my life and t it be consecrated, Lord, to Thee" s I lead the society in advancing ne work and achieving the objec- ves and emphases of the Woman's ociety of Christian Service.

VICE-PRESIDENT: "Take my mo- ents and my days; let them flow n ceaseless praise" as I assist in romoting the interests of the so- iety through well planned pro- rams.

RECORDING SECRETARY: "Take ny hands and let them move at ne impulse of Thy love" as I keep ne minutes of all meetings of the ociety and executive committee neetings.

SECRETARY OF PROMOTION: "Take ny feet and let them be swift and eautiful for Thee" as I actively ssist the president in advancing ll phases of the work of the society nd seek to promote an understand- ng of its scope and aims.

SECRETARY OF MISSIONARY EDU- ATION: "Take my voice, and let ne sing, always only for my King" as I promote missions through study classes and missionary in- formation.

SECRETARY OF SPIRITUAL LIFE: "Take my lips, and let them be filled with messages from Thee" as I encourage the spiritual growth of every woman in the church.

TREASURER: "Take my silver and my gold; not a mite would I with- hold" as I receive, transmit, and keep a careful account of all the money given for Thy work.

SECRETARY OF CHRISTIAN SOCIAL RELATIONS: "Take my intellect, and use every power as Thou shalt choose" as I work with my com- mittee on community activities and recommend studies and actions relating to social issues.

SECRETARY OF STUDENT WORK: "Take my will, and make it Thine; it shall be no longer mine" as I help to develop world-minded Christian students and to maintain a close relationship between young people employed away from home and the church.

SECRETARY OF YOUTH WORK: "Take my heart, it is Thine own; it shall be Thy royal throne" as I use the great opportunity and re- sponsibility of cooperating in the total program of missionary educa- tion as an adult worker with the youth of our church.

SECRETARY OF CHILDREN'S WORK: "Take my love; my Lord, I pour at Thy feet its treasure store" as I cooperate in world-wide mis- sionary education for the boys and girls of Methodism.

SECRETARY OF SUPPLY WORK: "Take myself, and I will be ever, only, all for Thee" as I direct the sending of needed supplies to insti- tutions and workers under the supervision of the Woman's Divi- sion in home and foreign fields.

CHAIRMAN OF LOCAL CHURCH ACTIVITIES: "Take my life and let it be consecrated, Lord, to Thee" as I help direct local church activi- ties and develop fellowship within the society.

SECRETARY OF LITERATURE AND PUBLICATIONS: "Take my moments and my days; let them flow in ceaseless praise" as I interpret the use of the literature for each line of work and promote subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK.

(All remain kneeling in the atti- tude of prayer until the end of the verse is played. The congregation is asked to silently rededicate their lives, too. All sing the "Amen.")

The Division of Temperance and General Welfare (formerly the General Board of Temperance) of the General Board of Christian Social Concerns has prepared a series of action materials to help Methodist churches work for a renewed emphasis on Christmas for Christ. This seal is one of them. Order from that board, The Methodist Building, 100 Maryland Avenue, Northeast, Washington 2, D. C.

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*

SUGGESTIONS FOR TEACHING "HERITAGE AND HORIZONS IN HOME MISSIONS"

by

CLOTILDE FALCÓN NÁÑEZ[1]

THE course, "Heritage and Horizons in Home Missions," presents a new and challenging approach to the study of home missions. Although the title gives the impression that it deals only with the past and the future, it penetrates into our present culture and brings us face to face with our lack of understanding of and our failure to minister to the spiritual needs of our changing communities.

Excellent materials have been prepared for this study. The text, *Safe in Bondage,** by Robert W. Spike, gives the accomplishments of the home mission enterprise, analyzes our ever-changing American way of life, and shows some of the shortcomings of the program of the Church. It points out new horizons to serve the people better who live in suburbia, the city, and the small town, and to reach the culture molders, the lost youth, and other groups. The supplementary book, *Impact,**by Elfers, Ashworth, and Reed, is a must for the course, for in very enjoyable articles and illustrations it re-enforces the text. The *Adult Guide,** prepared by the Reverend William C. Walzer, a Methodist minister on the staff of the Commission on Missionary Education of the National Council of Churches, offers excellent ideas for teaching the course. Also helpful will be *In Step With Time,** by Fred Cloud.

The *Guide* suggests six sessions of an hour each. If your group prefers four sessions of an hour and a half each, the material could then be organized as follows: I—Our Changing American Culture; II—Our Glorious Heritage; III—The Church in Suburbia, Town and Country, and the City; IV—New Directions in Home Missions. Whichever plan you follow, one thing is imperative: bring it home to the local community. Although not more than one session should be devoted to heritage, this phase of the study could be taken up again later. As generations pass, the history of the local church is lost and we need to instill gratefulness in our young for those who have preceded us.

Connect the study with the work which is being done in the home field by the Woman's Division. The January, 1961, program in the *Program Book,** "The Word . . . in Our Midst," contains an invaluable list of supplementary materials which may be used as part of this study.

Make the course interesting by using a variety of teaching procedures and by stimulating planned class participation. The teaching procedures might include panel discussions, oral reports, symposiums, and buzz sessions. A game of split sentences and/or pictures might lift up key statements and get the members to know each other better. Role-playing with special costuming could be used to portray the "Faces in the Crowd" or "Heroes of the Missions."

The class could be divided into the following committees:

WORSHIP: In planning the worship, remember daily by name the workers and projects in the home fields mentioned in the *Prayer Calendar.* The closing worship service should lead to personal commitment.

FINDINGS: Different and interesting techniques should be used to summarize each preceding session.

RESEARCH: Materials on the work of the Woman's Division in the home field could be presented by this committee.

NEWSPAPER CLIPPINGS: Daily clippings relevant to the courses may be tacked on a bulletin board.

DRAMA: The following dramas are recommended: *Miss Alice and the Cunning Comanche* * relates an incident in the life of an early missionary; *One Man's Moon* * is the story of a young man who struggles to decide which vocation to choose and still be a Christian witness; *Remind Me to Live* * deals with the social pressures of our modern way of living. The time element would probably allow for only excerpts from these plays. An extra evening of drama could be planned in which the young people and the men could join.

AUDIO-VISUAL: "The Hook," a filmstrip on drug addiction, specially prepared for this course, contains 70 frames and a reading script.

ACTION: The best evaluation for any study is the action which stems from it. At each session, the group should be encouraged to offer suggestions for action which can follow the study. The Committee on Action can formulate these in its final report, including a monetary contribution for the centers of work assigned to the jurisdictions as found in the leaflet, *Study and Action,* 1960-1961.*

This study can be a great blessing to our country if we approach it humbly and prayerfully, seeking God's guidance for concerted action and commitment to the spirit and principles of Christ. It should awaken us to the realization that every community is a rich mission field and it should challenge every Christian to witness daily to the saving power and grace of our Lord and Master, Jesus the Christ.

[1] Mrs. Clotilde Falcón Náñez is head of the Spanish Department of St. Mary's Hall in San Antonio, Texas.

* Available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

STUDENT WORK

RUTH M. HARRIS, *Secretary*

STUDENT RECOGNITION DAY

by B. J. STILES, *Department of College and University Religious Life, Methodist Board of Education.*

COLLEGE and university students around the world have been receiving great attention n recent months because of their ictions in political and social areas. Students in Hungary, Turkey, Korea, Japan, Cuba and many other areas have stepped forward o speak out against the political ocial, cultural, economic and mili- ary injustices of their societies. American students also have been n the forefront in helping to break down some of the racial barriers and discriminatory practices in our own land. These students have been willing to risk their security, and many times their lives, in these appeals for human rights and poli- ical freedom. The so-called "un- committed" student generation is being rapidly replaced by a very arge group of students who do feel hat great concern and responsi- bility for the world in which they ive. The world is being forced to recognize the values and insights of this new student generation.

If this is an era in which many students are crucially eager to find real meaning for their own lives and the society of which they are a part, it is imperative that we in the Church ask ourselves whether we are genuinely doing our best to recognize fully and support these students in their search. We can- not ignore the revolutionary think- ng and acting in which university students are involved, and we dare not by-pass this opportunity to make available the good news of the gospel and the fellowship of the Christian community to these stu- dents.

Our interests in students will be of little significance if it is evi- denced only spasmodically or in superficial ways. The era of ap- pealing to students by treating them to an occasional reception or banquet is a thing of the past. We must seek to relate to these stu- dents in ways which are in har- mony with the disciplines and fun- damental values of the academic community. The Church should be eager to have students express their hopes and values, and to be willing to enter into a continuing dialogue on these concerns. Both the Church and the university community are concerned about truth, and our contacts with students should indi- cate that the Church is a well- prepared partner in this discussion.

Very soon your local church will have the opportunity to observe Student Recognition Day, which is one way of showing our concern for students. You should begin now to think about what activities would be really relevant to the col- lege students in your community. The important thing to keep in mind is that serious challenges con- front today's student, and the Church should be thoughtfully zealous in recognizing his interests, needs, and concerns.

A suggested order of worship has been prepared for use in local churches by Bishop Eugene Frank of the St. Louis Area. This year's observances will be held in most churches on January 1, 1961. The suggested theme is "The Church's Mission in the Academic Commu- nity." This is also the 1960-61 pro- gram emphasis of the Methodist Student Movement. It would be well if several students would speak on the content and purpose of this emphasis. Single copies of the serv- ice of worship and the program emphasis pamphlet are available free of charge from the Rev. B. J. Stiles, P. O. Box 871, Nashville 2, Tennessee.

In addition to the service of wor- ship in which students should par- ticipate as leaders, you will want to investigate other ways of expressing your congregation's interest in stu- dents. The Quadrennial Conference of the National Methodist Student Movement will be held in August, 1961, at the University of Illinois, and plans might be begun to en- courage and help some of your stu- dents to attend that conference. (Detailed information about the conference is available from the address above.)

The primary objective in your observance of Student Recognition Day should be to highlight the per- sonal interest which the Church has in each individual student. Every means should be sought to make this expression of interest genuine and continuous. Early planning will be essential to the success of this observance, and immediate contact should be made with the students and their families about the types of recognition which seem to be most appropriate.

In addition to giving the students an opportunity to reveal their con- cerns and collegiate impressions to the congregation, this is also a time when the congregation may become better acquainted with the objec- tives and needs of the church's edu- cational institutions. The Wesley Foundations, Methodist colleges and universities, and theological schools in your area can provide in- formation which you can use in in- terpreting the ways in which these institutions strive to provide for the further spiritual and intellectual growth of students. It may be help- ful if the students in your church would help in interpreting the needs and plans which these institutions have for providing such growth.

Blessings on you as you prepare for this opportunity to witness to your vital concern for students.

YOUTH WORK

ALLENE MAY FORD, *Secretary*

REFLECTING THE LIGHT OF CHRISTMAS

HOW would God have us observe the birthday of His Blessed Son in this year of our Lord, 1960? In the midst of much shopping, baking, cleaning, decorating, entertaining and caroling will there be quiet moments for rejoicing, contemplating and reflecting on the most tremendously significant event in all of history? As we resolve to live in the spirit of deep gratitude to God for His Gift of Love—the continuing and enabling presence and activity of Him who is the Way, the Truth and the Light—let us think seriously of how the energies of mind and body can be used now and throughout 1961 to glorify God—to comprehend and reflect His Spirit.

Prepare Now and Well

Read article entitled "Make Missions Come Alive," by May L. Titus, in the January issue of *Workers With Youth*. If you do not receive this regularly, NOW is a good time to subscribe. Order from Cokesbury Bookstore serving you; cost, 55 cents per quarter.

Secure copy of the May issue of *International Journal of Religious Education* which deals with Education for Missions. Order from National Council of Churches, 475 Riverside Drive, New York 27, N. Y.

Read articles in December *Roundtable* dealing with the current mission studies in regular curriculum materials.

Keep a file of THE METHODIST WOMAN. Missionary articles appear every month.

Give Generously

Is it true that just living as He would have us live is the most wonderful gift that we can offer in the name and spirit of the Christ Child? If we feel compelled to give, let's shop the easy way and select gifts that will widen horizons, deepen faith and enlarge one's capacity to be more useful in Kingdom building. Some suggestions:

The Prayer Calendar: 60 cents a copy or three for $1.50.*

The Christian Mission Today, Abingdon Press. $3.[1]

The Cross Is Lifted, by Chandran Devanesen, $1.20.[1]

The New Testament, by J. B. Phillips, Macmillan Company, $6.[1]

Classmate, the new youth magazine, 40 cents per quarter.[1]

Power subscription, 5 or more copies, 60 cents per year; 4 or less, 75 cents per year; single copies, 20 cents each.[2]

Methodist Service Projects, the new annual booklet, available for 15 cents a copy or 10 copies for $1.*

Pray for MYF

Typical of many MYF councils in local churches, in district and conference organizations the council members of the National Conference of the Methodist Youth Fellowship will be in session during the Christmas holidays. Pray that God will bless, guide and empower them with wisdom to discern His will; that God will grant them courage to consider carefully the resolutions, recommendations and emphases formulated last summer while in session at Nebraska Wesleyan University; that God will pour upon them grace to recognize and fulfill their responsibilities for other people to the end that we and they may participate more meaningfully in the proclaiming of the message of Jesus Christ.

Look What's New

Visualizing Missions, 1960-61 audio-visual catalog. Order your free copy from Department of Visual Education, Methodist Board of Missions, Room 1331, 475 Riverside Drive, New York 27, N. Y.

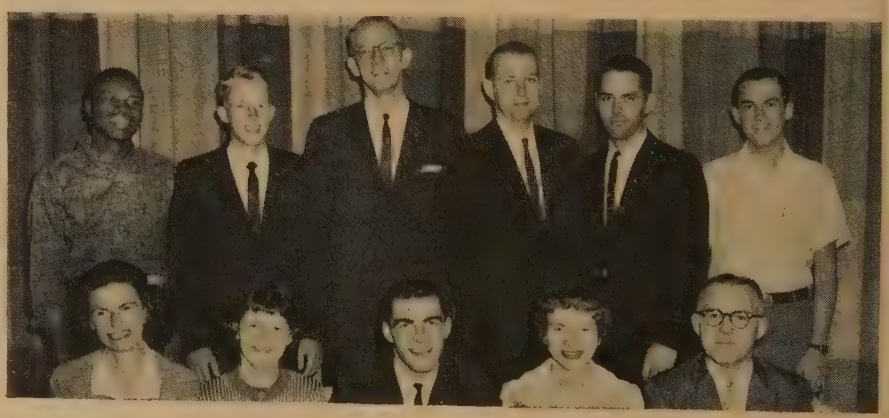
Church Careers Photofeatures, a special series of picture stories in *Twelve/Fifteen* (Methodist magazine for junior highs). The first of twelve picture stories was published in the October, 1960, issue and the remainder will appear every two months. Photographs are being made just for this series in locations overseas and in this country. Available from Editorial Offices, 201 Eighth Avenue, South, Nashville 3, Tennessee.

* Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

[1] Cokesbury Bookstore serving your area.

[2] Board of Education, P. O. Box 871, Nashville 2, Tennessee.

Officers and committee chairmen of the National Conference of the Methodist Youth Fellowship. Back row: John W. Sawyer, John W. Gwinn, Charles Cloaninger, Ronald Murdock, Cliff Fremman, Loy Barrett Smith. Front row: Miss Allene M. Ford, Jo Gully, secretary, Don Baldwin, president, Jackie Kavcevic, Dr. Joseph W. Bell.



CHILDREN'S WORK

GENE MAXWELL, *Secretary*

The Way To Bethlehem—LOVE

CHRISTMASTIDE is a season of giving and receiving—of sharing. Each year at this time we think of those we love both near and far, and try in many ways to make them happy. Many of us search deeper into the real meaning of the season, wondering what it would be like to journey to Bethlehem and present gifts to the Christ Child.

In our homes, churches and communities we are sharing this "good news" with children and helping them discover what Christ's birth did for all the world. During the preparation for this holy festival we can help them widen areas of celebration to include the world community. December is the month to cultivate the plans for missionary study in January.

The preliminary work, through the Council of Children's Workers, should be completed so now is the time to advertise the program of mission study in additional sessions and Sunday-school lessons. Each Sunday in December, *Pictures and Stories* and *Trails for Juniors* will carry information and pictures on children's sharing.

Amid the gaiety of colored trees, ringing bells, extra cookies, secrets and beautiful packages, we should stop long enough to think of our theme "Into All the World With the Bible." In many countries there will be no gay festival of Christmas because the story of the Christ Child is unknown. In some areas fear, ignorance, hunger and pain speak louder than love and sharing.

Be sure to read the missionary education pages in the December issue of *Child Guidance in Christian Living* for resource material for children's mission study. The article helps us see the value of Bibles in many areas of the world and what a difference the stories of Jesus make when men, women and children can read them for themselves.

At Christmas we share because we love . . . because we love people with whom we share . . . because we love the Christ, whose birthday we observe. As we help children learn about boys and girls around the world, and as they learn to share gifts with these boys and girls, let us all do our sharing with love. The offerings from our additional sessions can be gifts given to the Children's Service Fund because children are growing in love for the Christ Child and all children everywhere.

As secretaries and workers with children it is important to keep our hearts and minds open to opportunities of extending missionary education with boys and girls. In this festive season we can open many doors for sharing—material gifts and gifts of the spirit—so let us prepare ourselves that we may become aware.

The November issue of THE METHODIST WOMAN carries a special Christmas circle program which can be used with families and with groups of children. Perhaps this can be an instrument of devotion.

Our journey to Bethlehem may not disclose a baby lying in a manger, or shepherds bowing in adoration, or wise men presenting expensive gifts, as it was revealed many years ago, but the way to Bethlehem is a way of love on which we can rediscover the deep significance of the birth of the Christ Child and its meaning for the world. This love demands our best service, our deepest devotion to our task, and a willingness to share with others.

Let us make our Christmas festival celebration include boys and girls all around the world—with LOVE.

The Way to Bethlehem?

The angels sang, that blessed night,
That men should go—
The song rings in the hearts of all today
While the radiance of that eastern star
Still points the way.

We travel far, the road is rough;
But wise men rode there
Long ago.
And though our gifts are not as rich
They give expression
Of our love.
At Christmas shall we make our way
Until we find the
Saviour there?
Then at His feet, with joyous heart
In deep humility display
The life we choose.

The world is dark this Christmas time;
But we can go
To Bethlehem and find the message of the
Christ Child there: Good will and peace
To all mankind.

—GENE E. MAXWELL

LITERATURE and PUBLICATIONS

MRS. C. C. LONG, *Secretary of Literature and Publications*
7820 Reading Road, Cincinnati 37, Ohio

NEW BANNER!

for
WOMAN'S SOCIETIES
OF CHRISTIAN SERVICE

Price $5—a real treasure.

THE wise men, "when they saw the star they rejoiced with exceeding great joy." They brought gold and frankincense and myrrh to the Christ Child. Infinitely precious gifts for the unspeakable gift that God gave to the world, even His only begotten son.

Since that day, so long ago, our first gift must always be to the Christ Child on his birthday. However, because of these gifts, we also remember our friends at Christmas. Purposeful gifts are like those of the wise men, as we give to friends and loved ones gifts that count, that have purpose.

For your Woman's Society of Christian Service what more beautiful gift than the new banner of the Woman's Society of Christian Service. It is most attractive, size 14¾ by 19¾ inches, of white satin with the emblem of the Woman's Society of Christian Service in blue and gold—the colors of the society.

The *Prayer Calendar* makes a beautiful Christmas gift and serves as a reminder to your friends of their opportunity to spread the Kingdom through intercessory prayer, thereby establishing new links of prayer around the world between Christian workers and those of us who support them with our prayers and gifts.

The *Prayer Calendar* presents the projects and commissioned workers of all divisions of the Board of Missions of The Methodist Church, also the name of officers, elected staff members and bishops in the foreign field. A purposeful and thoughtful gift. Orders received by December 1 will reach your friends by Christmas. Price, 60 cents; 3 copies, $1.50.

The emblems of the Woman's Society and Wesleyan Service Guild are excellent for gifts.

Pin of the Emblem of the Woman's Society of Christian Service. Gold on sterling, $1.50 each, including federal tax.

Past President's Pin. Emblem of the Woman's Society with past president's insignia. Solid gold, $6, including federal tax.

Wesleyan Service Guild Pins. Gold filled, $2.70 each, including federal tax; solid gold, $3.60 each, including federal tax.

Many wonderful books for adults, youth and children make splendid purposeful gifts. Order by December 1 to insure delivery by Christmas.

Results of April Drive

A wonderful Christmas surprise came to us at Literature Headquarters from reports received from the April drive in time to be included in this December issue.

The jurisdiction reporting the most new combination subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK and receiving the banner is North Central Jurisdiction, Mrs. J. W. Anderson, secretary of literature and publications.

The conference banner is awarded to Ohio Conference of the North Central Jurisdiction, Mrs. Everett Goodwin, secretary of literature and publications.

The district banner is retained by Arizona District of the Southern California-Arizona Conference, Mrs. G. W. Ralston, secretary of literature and publications.

Awards of a combination subscription to THE METHODIST WOMAN and WORLD OUTLOOK were given to churches in the following categories:

Society under 25 members—A tie

Eloy First Methodist Church, Eloy, Arizona—Mrs. Harry Osborne, secretary of literature and publications

New Bethel Methodist Church, Adair, Iowa—Mrs. Tom Murphy, secretary of literature and publications

Society under 50 but over 25 members

Casa Grande Methodist Church, Casa Grande, Arizona—Mrs. Harold E. Reed, secretary of literature and publications

Society under 100 but over 50 members

Arlington Methodist Church, Arlington, Ohio—Mrs. Robert Coldran, Jr., secretary of literature and publications

Society over 100 members

Collingwood Methodist Church, Toledo, Ohio—Mrs. J. C. Vail, secretary of literature and publications

Sincere congratulations to the secretaries on every level for their excellent work!

GUIDE FOR DISTRICT SECRETARIES

Used in Holston Conference
by SARAH QUILLEN, *former Conference Secretary, now field worker of the Woman's Division*

I. Essential Working Tools

A. Procedural File from former district secretary to consist of:

(1) Minutes

(2) Bylaws

(3) Recommendations

(4) Copies of reports (promotion secretaries and treasurers of local units, and district reports to conference officers)

(5) Pertinent correspondence

(6) District guides (Calendar of Activities, tentative budget, Supply Askings)

(7) Folder on each line of work—

a. Spiritual life (*Worship Settings* and *Handbook*)

b. Missionary education and service (*Handbook, Study and Action* leaflet, information from conference chairman

c. Christian social relations (*Handbook, Activities,* leaflets and information from conference chairman)

(8) List of Officers for each unit

B. *Wesleyan Service Guild Handbook*

C. THE METHODIST WOMAN

D. Minutes of annual meeting, Conference Woman's Society of Christian Service and Wesleyan Service Guild

E. *Annual Report* of Woman's Division

F. WORLD OUTLOOK

G. A *Guide* for the Woman's Society of Christian Service

H. *Catalog* of literature (Order from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio)

II. Activities

A. Organization:

(1) Chairman of district Guild standing committee, made up of: District Guild secretary, presidents of local units, district Guild recording secretary, district president Woman's Society, district treasurer Woman's Society, district secretary of promotion of Woman's Society, two women from district Woman's Society (elected by district Wesleyan Service Guild)

(2) Member of district executive committee of Woman's Society

(3) Member of Guild conference standing committee

B. Promotion:

(1) Assist in organizing new units

(2) Channel information to local units

(3) Secure District Members (See *Handbook* for definition)

(4) Develop and interpret the relationship between the Woman's Society and the Wesleyan Service Guild

(5) Visit local units

(6) Assist with special activities if requested such as: Pledge Service, Installation Services, Workshops

(7) Continuously evaluate reports received from local treasurers and secretary of promotion. Keep them on file

C. Reporting:

(1) General descriptive report, should point out highlights of district work. If unable to report in person, send copy

a. Quarterly report to Woman's Society executive committee

b. Report to district annual meeting of Woman's Society

c. Report to annual conference Guild meeting

d. Report to conference Guild standing committee meetings

(2) Detailed reports (Use blanks furnished by conference secretary)

a. Semi-annual cumulative reports of local secretary of promotion —(To conference secretary each May and November . . . also conference chairman of Christian social relations, missionary education and service, and spiritual life)

b. Registration card, along with copy of "List of Officers" for each unit in your district to con-

ference Guild secretary by June 1 each year

c. Send list of Guild district standing committee members to district president of Woman's Society and obtain same information from her

d. Furnish district treasurer of Woman's Society with list of local Guild treasurers

D. Meetings:

(1) *To attend:*

a. Annual meeting conference Woman's Society (a must)

b. Jurisdiction Guild Weekend (desirable)

c. Conference School of Missions (desirable)

d. Conference Guild Weekend (a must)

e. Executive committee meetings of district Woman's Society (required)

f. Conference Guild standing committee meetings (a must)

g. Conference Guild Coaching Conference (a must)

(2) *To Plan:*

a. District Guild Standing committee meetings

* b. Annual district meeting of Guild

c. Officers' Training workshop in May

d. District Coaching Conference (of district Guild committee)

e. Fall Seminar

[1] f. Any additional meetings desired such as retreats, Weekends, United Nations Week, Week of Prayer, Study courses

[1] To be planned with the sanction and help of your district standing committee. If you have an organized district your chairman of Christian social relations, missionary education and service, and spiritual life should be called on to help promote their lines of work.

IDEAS

• Miss Dorothy Dorr, secretary of Dallas Northeast District Guild, North Texas Conference, reports a successful program of membership emphasis in her district. At a special membership meeting, Miss Martha Ferguson, district chairman of membership, presented the work of the Woman's Division and its relation to the total program of The Methodist Church, illustrating each area of the work with attractive charts in conjunction with her talk. Of particular interest were colored slides of the churches of the district together with a district chart showing churches in which Guild units are organized and those that are fertile ground for new units. Miss Ferguson had prepared and distributed booklets containing mimeographed copies of articles on membership from back copies of THE METHODIST WOMAN and WORLD OUTLOOK for study at the meeting.

• Miss Lorraine Haysom, chairman of Christian social relations of Pacific Northwest Conference, played an important part in encouraging and planning a Christian social relations workshop held in four sessions in Seattle, Washington. It was a pilot project, sponsored by the Seattle District of the Methodist Church, to call attention to the crucial needs for rehabilitative agencies and to lead church members into more vital participation in governmental, social and economic affairs. With the continuous help of the Wesleyan Service Guilds, the program and arrangements—including registration, displays of illustrative materials, and refreshments—were carried through. Mr. M. Chester Morgan, the Section chairman, paid tribute to Miss Haysom for her prodigious and careful effort in gathering and selecting materials for the workshop.

• Mrs. Martha Jones, secretary of Western Jurisdiction Guild, sends suggestions from the standing committee of Western Jurisdiction:

On Strengthening District Leadership

1. The real purpose of the district Guild is to disseminate information, train for leadership, and act as a link between the conference and local unit.
2. The district organization is sometimes a source of strength and sometimes not, depending upon the leadership. Distance is often a barrier; as a rule the larger the district is geographically the less effective it becomes.
3. Districts have difficulty in securing officers—perhaps because of time and work involved. A clear definition of duties and more training might help.
4. District cultivation funds are not adequate. Perhaps more funds should be made available.
5. Since conference officers usually are chosen from those serving in districts the more efficient the district officers are the stronger the conference will be.
6. It was suggested that we emphasize not more than two *good* district meetings each year—one to train local officers, the other an inspirational meeting with speaker, panel, or other type of presentation. Generally more than two meetings a year lose their "glamour," and also detract from a conference meeting. Guild members should not be expected to spend too much time in district meetings since this might discourage women with

good leadership ability from accepting a district office.

In some cases the cost of travel is a factor. Then, too, the number of working women with small children who could not take the time to attend district meetings is another problem. A subdistrict meeting is a possible answer—also several units meeting together occasionally. Another suggestion is to have a "traveling district" for a year, when the secretary and chairman might visit each local unit or group of units. This would take study and planning, but would have value.

On Program Planning

1. Have a purpose—what you expect the programs to accomplish. There should be an overall purpose as well as one for each monthly program.
2. Urge a twelve-month planning. If units do not meet in the summer it is possible to have get-togethers such as picnics or joint meetings. Programs for such meetings should be part of the total program.
3. Programs in the *Program Book* do not have to be followed consecutively. Study and choose.
4. Plan early—order needed materials early.
5. Involve as many people as possible. *You Can't Be Human Alone*, by Margaret Kuhn, gives ideas for involving people.
6. Watch for needs in your community and relate them to the program, giving both local and world emphasis.
7. Use imagination in the use of resources.
8. Be alert to ways to lead into study. For instance, use a monthly program on a study just before the study, or as an introduction at the time the study might be given.

LETTERS

From a New Unit

Dear Miss Johnson:

Some time ago, the president of our new Wesleyan Service Guild gave me your letter asking for information concerning the organization of our new unit.

I waited until the officers had attended Guild Weekend at Asilomar before answering, so I would know a little more about the Guild. And I must state it was the most wonderful and inspirational weekend I have ever spent.

Sometime last year the idea of organizing a Guild was broached at some of the circle meetings of the Woman's Society since we have so many working women in the church who felt they were not doing enough for the Woman's Society as they could not attend all the day meetings. A letter was sent asking all who were interested to attend a meeting at which the district secretary presided and told him about the work of the Guild.

The Woman's Society president appointed three members on a steering committee, with me as chairman, to start organizing the Guild. Seventeen interested women attended the first meeting. In April we selected a nominating committee. In May we had election of officers and in June our Installation and Pledge Service with nine pledged members. By July we had fifteen and we hope to double that number before the first of the year.

Most of our prospects are business and professional women. A large number are schoolteachers. We have quite a few government and state Civil Service employees, several retail clerks, nurses and day nursery operators.

Our women vary from young mothers to young grandmothers, all very active. They want the Guild to be of real service and not just a social club. Everyone has been so helpful and willing; it has been a real joy and pleasure to organize this unit.

I do hope we will hear from you again and thank you so very much for your deep interest and concern.

Sincerely yours,

(Mrs.) Irene D. Crocker,
Sacramento, California

Guild Member in Old Umtali

Miss Jessie Pfaff, of Old Umtali Mission in Southern Rhodesia, writes about a Guild member.

This year Miss Rebecca Nyika, our African boarding matron, prepared the report of our Girls' Department. Miss Nyika attended school here at the mission from childhood through teacher training. She taught at Mutambara Mission for several years then returned to Old Umtali so she could live at home and help her mother while continuing her teaching. And now we are fortunate in having her for our Boarding Matron here at Fairfield. Her interests go far beyond her department duties. She is on several conference committees, is an active member of the Wesleyan Service Guild, a leader of the Daughters of Africa and Girl Guides and is continually doing something for somebody. Her devout and joyous Christian life is a great influence among the girls in her care and also in the community.

FINANCIAL CONFERENCE REPORT FO

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARI
Mrs. Ann Curphey Brow

CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS

Jurisdiction	Adult	W.S.G.	Paid on Pledge 1960-1961	Total Pledged 1960-1961	Youth	Children	Total on Appropriation 1960-1961
Central:							
Central Alabama	$ 91.30		$ 91.30	$ 2,200.00			$ 91.3
Central West	550.00		550.00	2,200.00	165.00	96.00	811.0
Delaware	3,000.00	250.00	3,250.00	13,000.00			3,250.0
East Tennessee	72.22		72.22	1,457.00			72.2
Florida	425.00		425.00	1,709.00			425.0
Georgia	37.23		37.23	4,350.00			37.2
Lexington	1,303.30	100.00	1,403.30	12,500.00		48.90	1,452.2
Louisiana	345.50	76.25	421.75	4,805.00			421.7
Mississippi	109.00		109.00	5,365.00			109.0
North Carolina	311.42		311.42	3,000.00			311.4
South Carolina	1,091.53		1,091.53	5,200.00			1,091.5
Southwest	98.70		98.70	3,114.40			98.7
Tennessee	379.00	10.00	389.00	3,400.00			389.0
Texas	778.00	75.00	853.00	3,300.00			853.0
Upper Mississippi				1,200.00			
Washington	901.92	122.20	1,024.12	12,000.00		42.00	1,066.1
West Texas	300.00		300.00	2,600.00			300.0
Central Jurisdiction	71.55		71.55				71.5
Total	9,865.67	633.45	10,499.12	81,400.40	165.00	186.90	10,851.0
North Central:							
Central Illinois	40,146.47	1,549.00	41,695.47	195,619.00		420.06	42,115.5
Detroit	22,379.09	166.42	22,545.51	184,600.00		278.51	22,824.0
East Wisconsin	5,959.00	172.50	6,131.50	70,000.00		2.75	6,134.2
Indiana	19,867.09	598.24	20,465.33	126,600.00		238.00	20,703.3
Michigan	11,037.00	383.00	11,420.00	112,000.00		61.70	11,481.7
Minnesota	6,209.86	115.22	6,325.08	115,800.00		248.50	6,573.5
North Dakota	1,122.53		1,122.53	28,000.00			1,122.5
North-East Ohio	22,016.09	342.25	22,358.34	266,000.00		341.11	22,699.4
North Indiana	12,941.87	392.76	13,334.63	150,000.00		123.00	13,457.6
North Iowa	18,581.36	703.00	19,284.36	181,995.00		404.98	19,689.3
Northwest Indiana	3,896.26	277.24	4,173.50	90,000.00		84.12	4,257.6
Ohio	33,607.22	1,240.04	34,847.26	363,000.00		504.32	35,351.5
Rock River	12,822.89	161.02	12,983.91	248,282.00			12,983.9
South Dakota	4,285.19	95.99	4,381.18	41,900.00		288.85	4,670.0
Southern Illinois	14,720.70	1,895.01	16,615.71	69,900.00		87.41	16,703.1
South Iowa	15,850.23	348.82	16,199.05	147,000.00		219.81	16,418.8
West Wisconsin	4,252.21	25.00	4,277.21	49,750.00		32.55	4,309.7
North Central Jurisdiction							
Total	249,695.06	8,465.51	258,160.57	2,440,446.00		3,335.67	261,496.2
Northeastern:							
Baltimore	11,108.29	170.50	11,278.79	138,000.00		68.45	11,347.2
Central New York	4,879.15	69.00	4,948.15	56,350.00	874.00	25.00	5,847.1
Central Pennsylvania	7,089.77	25.00	7,114.77	62,000.00		89.33	7,204.1
Erie	8,062.49	175.00	8,237.49	95,000.00		84.51	8,322.0
Genessee	3,919.51	230.00	4,149.51	74,500.00			4,149.5
Maine	1,477.44		1,477.44	11,000.00	49.90	2.73	1,530.0
New England	4,388.11	50.00	4,438.11	40,500.00			4,438.1
New England Southern	2,113.30		2,113.30	28,000.00		59.77	2,173.0
New Hampshire	1,065.66		1,065.66	9,000.00		5.50	1,071.1
New Jersey	8,148.26	206.05	8,354.31	64,000.00		154.36	8,508.6
New York	4,887.28	584.20	5,471.48	47,000.00			5,471.4
New York East	10,911.48	614.38	11,525.86	65,050.00		33.16	11,559.0
Newark	14,298.36	431.25	14,729.61	85,150.00	931.96	18.62	15,680.1
Northern New York	2,975.52	94.00	3,069.52	31,750.00			3,069.5
Peninsula	8,884.41	144.80	9,029.21	54,000.00		45.65	9,074.8
Philadelphia	11,752.05	728.64	12,480.69	115,000.00		104.56	12,585.2
Pittsburgh	20,776.56	423.98	21,200.54	115,600.00			21,200.5
Puerto Rico Provisional				100.00			
Troy	9,579.47	52.50	9,631.97	61,400.00			9,631.9
West Virginia	29,657.11	2,269.02	31,926.13	143,000.00	1,971.52	118.84	34,016.4
Wyoming	10,281.26	166.40	10,447.66	58,500.00			10,447.6
Northeastern Jurisdiction							
Total	176,255.48	6,434.72	182,690.20	1,354,900.00	3,827.38	810.48	187,328.0
South Central:							
Central Kansas	20,265.75	712.55	20,978.30	185,000.00		271.68	21,249.9
Central Texas	20,470.50	3,852.58	24,323.08	100,000.00		118.38	24,441.4
Indian Mission	228.06		228.06	2,000.00			228.0
Kansas	8,674.14	753.50	9,427.64	114,000.00		135.00	9,562.6
Little Rock	15,930.76	2,944.44	18,875.20	81,000.00		5.67	18,880.8

FIRST THREE MONTHS 1960—1961

OF MISSIONS—THE METHODIST CHURCH
Acting Treasurer

DIVISION OF TOTAL RECEIPTS

Total on Appropriations 1959-1960	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Bequests	Total Receipts
	General	Conference Work						
147.00	$ 91.30			$ 1.65				$ 92.95
700.60	811.00							811.00
2,375.00	1,750.00	1,500.00				34.00		3,284.00
	72.22			10.00				82.22
25.00	425.00							425.00
96.50	37.23			6.20	16.06			59.49
4,270.00	1,452.20			150.00				1,602.20
317.25	421.75			16.25		8.00		446.00
	109.00			10.25				119.25
280.38	311.42			5.50		10.00		326.92
1,036.25	1,091.53							1,091.53
136.03	98.70			5.00		2.15		105.85
206.00	389.00							389.00
1,042.00	853.00							853.00
108.40								
1,401.34	1,066.12		8.00	76.00				1,150.12
266.16	300.00				25.75	6.00		331.75
76.10	71.55							71.55
12,484.01	9,351.02	1,500.00	8.00	280.85	41.81	60.15		11,241.83
48,100.00	31,915.53	10,200.00	10.00	2,789.70	2,379.15	190.50		47,484.88
12,784.40	20,928.22	1,895.80	71.53	813.00	779.32			24,487.87
7,477.57	6,134.25		5.00	112.94	295.30			6,547.49
21,831.23	19,953.33	750.00	1.00	1,400.00	209.25			22,313.58
12,797.07	2,731.70	8,750.00	13.41	346.57	416.81			12,258.49
9,803.12	6,573.58		33.38	181.20	462.14			7,250.30
2,091.00	1,122.53			101.05				1,223.58
28,849.68	19,799.47	2,899.98	79.20	1,181.25	502.05			24,461.95
15,182.33	13,457.63		17.50	908.51	209.89		2,000.00	16,593.53
12,244.85	18,789.34	900.00	40.00	330.32	702.86			20,762.52
7,204.90	4,257.62		30.00	630.98	84.00	98.15		5,100.75
41,115.53	35,351.58		38.65	1,196.76	967.52			37,554.51
12,592.16	12,061.25	922.66	99.74	1,725.11	2,439.60			17,248.36
6,242.79	4,670.03		10.00	739.60	213.02	52.00		5,684.65
16,708.88	16,703.12			2,567.77	420.00	33.30		19,724.19
22,112.66	13,876.36	2,542.50		3,490.80	420.71	101.37		20,431.74
9,134.74	4,309.76			59.00	225.66			4,594.42
286,272.91	232,635.30	28,860.94	449.41	18,574.56	10,727.28	475.32	2,000.00	293,722.81
19,335.64	3,697.24	7,650.00		102.37	2,911.50			14,361.11
6,772.38	5,847.15			235.00				6,082.15
7,799.71	4,487.10	2,717.00		814.25	105.00			8,123.35
10,460.81	7,072.02	1,249.98		215.00	979.87			9,516.87
5,752.40	3,669.51	480.00		370.46	140.00			4,659.97
1,411.15	1,530.07			54.80				1,584.87
6,208.19	988.11	3,450.00		640.38	660.00			5,738.49
2,957.09	1,073.07	1,100.00		83.00	55.00			2,311.07
837.50	1,071.16			21.00	20.00			1,112.16
9,216.99	7,012.42	1,496.25		2,195.75	5.00			10,709.42
5,874.98	5,471.48		32.00	293.00	50.00			5,846.48
14,067.46	10,396.52	1,162.50	5.00	623.76	663.50			12,851.28
12,716.73	15,680.19		35.55	971.56	165.30			16,852.60
2,560.16	2,819.52	250.00		50.35	50.00			3,169.87
11,574.44	5,989.87	3,084.99	25.00	183.00	266.70			9,549.56
13,281.80	7,310.26	5,274.99		2,050.30	1,315.70			15,951.25
21,124.31	14,225.54	6,975.00	20.88	1,214.03	205.00			22,640.45
				10.00				10.00
10,885.21	9,631.97		1.00	195.25	71.98			9,900.20
31,946.05	32,216.49	1,800.00	31.00	1,789.89	89.92	162.21		36,089.51
9,853.07	7,947.67	2,499.99	29.92	507.50	68.50			11,053.58
204,636.07	148,137.36	39,190.70	180.35	12,620.65	7,822.97	162.21		208,114.24
22,806.98	20,924.98	325.00	15.02	812.95	222.38			22,300.33
25,779.39	24,441.46			2,664.58	200.05	36.02		27,342.11
334.77	228.06			32.05				260.11
9,530.30	9,562.64		2.00	446.50	214.68			10,225.82
19,308.43	18,880.87		18.00	1,314.08	253.94	60.48		20,527.37

FINANCIAL CONFERENCE REPORT FO

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOAR

Mrs. Ann Curphey Brow

CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS

Jurisdiction	Adult	W.S.G.	Paid on Pledge 1960-1961	Total Pledged 1960-1961	Youth	Children	Total on Appropriation 1960-1961
South Central (Continued):							
Louisiana	$ 14,791.47	$ 2,180.69	$ 16,972.16	$ 109,075.00		$ 39.23	$ 17,011.3
Missouri	9,130.20	666.17	9,796.37	55,640.00			9,796.3
Nebraska	15,614.56	405.50	16,020.06	197,700.00		148.29	16,168.3
New Mexico	6,925.00	622.15	7,547.15	31,000.00		23.31	7,570.4
North Arkansas	210.00	250.00	460.00	59 000.00			460.0
North Texas	21,100.01	3,962.23	25,062.24	125,000.00		35.15	25,097.3
Northwest Texas	15,028.16	2,646.30	17,674.46	90,000.00		36.20	17,710.6
Oklahoma	33,881.87	5,055.25	38,937.12	185,000.00			38,937.1
Rio Grande	123.94	12.00	135.94	1,605.00	$ 23.07	1.19	160.2
St. Louis	19,098.36	2,532.41	21,630.77	93,625.00		105.28	21,736.0
Southwest Missouri	10,023.23	1,878.07	11,901.30	100,000.00		125.19	12,026.4
Southwest Texas	23,294.77	4,138.65	27,433.42	126,000.00		13.78	27,447.2
Texas	37,838.10	6,258.21	44,096.31	195,000.00		300.72	44,397.0
South Central Jurisdiction	136.63	227.19	363.82				363.8
Total	272,765.51	39,097.89	311,863.40	1,850,645.00	23.07	1,359.07	313,245.5
Southeastern:							
Alabama-West Florida	15,404.07	2,911.07	18,315.14	100,000.00		105.99	18,421.1
Cuba Mission				500.00			
Florida	42,638.60	4,383.82	47,022.42	176,000.00		219.68	47,242.1
Holston	28,502.90	4,963.81	33,466.71	147,500.00		130.57	33,597.2
Kentucky	12,071.21	2,195.94	14,267.15	82,000.00	1,327.27	125.83	15,720.2
Louisville	10,881.12	1,295.35	12,176.47	75,000.00	2,254.83	12.92	14,444.2
Memphis	17,165.10	4,585.79	21,750.89	98,000.00		115.51	21,866.4
Mississippi	12,359.62	2,892.27	15,251.89	83,000.00		26.71	15,278.6
North Alabama	23,326.14	4,716.06	28,042.20	112,000.00		89.84	28,132.0
North Carolina	25,421.95	2,630.12	28,052.07	142,300.00		19.74	28,071.8
North Georgia	36,135.00	9,700.00	45,835.00	195,000.00	1,761.32	220.79	47,817.1
North Mississippi	9,758.73	1,841.60	11,600.33	62,500.00		55.94	11,656.2
South Carolina	34,224.11	4,015.86	38,239.97	165,000.00		143.69	38,383.6
South Georgia	27,566.19	4,292.64	31,858.83	144,000.00		211.71	32,070.5
Tennessee	18,303.84	5,637.00	23,940.84	108,000.00		144.27	24,085.1
Virginia	50,285.72	4,352.09	54,637.81	250,000.00		536.64	55,174.4
Western North Carolina	29,615.07	4,858.81	34,473.88	170,000.00	3,287.44	63.18	37,824.5
Southeastern Jurisdiction							
Total	393,659.37	65,272.23	458,931.60	2,110,800.00	8,630.86	2,223.01	469,785.4
Western:							
Alaska Mission	436.00		436.00	1,944.00	106.73		542.7
California-Nevada	19,290.38	2,293.57	21,583.95	118,500.00		57.31	21,641.2
Hawaii Mission	750.00		750.00	3,000.00			750.0
Idaho	2,381.06		2,381.06	17,195.00		34.05	2,415.1
Montana	5,369.94		5,369.94	22,800.00		15.50	5,385.4
Oregon	8,173.60	458.15	8,631.75	67,500.00		11.05	8,642.8
Pacific Japanese Provisional	250.00		250.00	1,250.00			250.0
Pacific Northwest	12,803.98	723.84	13,527.82	81,500.00		31.88	13,559.7
Rocky Mountain	7,900.22	610.40	8,510.62	82,000.00		190.82	8,701.4
Southern California-Arizona	42,573.15	2,448.67	45,021.82	290,000.00		121.50	45,143.3
Western Jurisdiction	147.15		147.15				147.1
Total	100,075.48	6,534.63	106,610.11	685,689.00	106.73	462.11	107,178.9
Total from Conferences	1,202,316.57	126,438.43	1,328,755.00	8,523,880.40	12,753.04	8,377.24	1,349,885.2
Other Income for Appropriations:							
Deaconess Pension Fund							16,386.25
Enrolled Home Missionary Pension Fund							
Interest Income Allocated from Permanent and Restricted Funds							
Miscellaneous Gifts for Appropriations							6,980.63
							23,366.88
Grand Total	$1,202,316.57	$126,438.43	$1,328,755.00	$8,523,880.40	$12,753.04	$8,377.24	$1,373,252.16

FIRST THREE MONTHS 1960—1961

MISSIONS—THE METHODIST CHURCH
Acting Treasurer

DIVISION OF TOTAL RECEIPTS

Total on Appropriations 1959-1960	Appropriations: General	Appropriations: Conference Work	Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Bequests	Total Receipts
$ 19,884.39	$ 17,011.39		$ 14.50	$ 3,591.49	$ 125.77	$ 79.39		$ 20,822.54
10,295.58	9,796.37			998.33	298.50			11,093.20
13,291.94	9,448.35	$ 6,720.00	21.85	1,332.46	9,690.73			27,213.39
7,879.81	7,570.46			2,070.27	180.00	43.35		9,864.08
15,729.55	460.00							460.00
25,480.03	25,097.39			2,575.51	568.50	89.85		28,331.25
20,935.92	17,710.66			2,499.28	1,426.63			21,636.57
38,785.69	38,937.12			5,519.05	3,330.58			47,786.75
206.22	160.20			83.53				243.73
20,885.79	21,736.05			3,176.80	44.20			24,957.05
13,073.00	12,026.49			1,247.45	85.00			13,358.94
28,402.20	27,447.20		8.65	3,672.24	211.79			31,339.88
47,288.93	44,397.03		18.82	5,532.00	305.43	130.63		50,383.91
423.50	363.82							363.82
340,322.42	306,200.54	7,045.00	98.84	37,568.57	17,158.18	439.72		368,510.85
19,626.50	18,421.13		8.85	2,120.36				20,550.34
46,932.26	47,242.10		16.00	4,997.80	7,149.67	300.00		59,705.57
37,049.81	33,597.28		37.84	3,150.65	3,118.06	146.82		40,050.65
11,693.55	15,720.25		2.00	1,438.09	7.00			17,167.34
18,235.17	14,444.22		11.00	1,758.68	1,725.00			17,938.90
23,023.93	21,866.40			2,135.64	136.94	93.86		24,232.84
17,170.17	15,278.60		15.10	1,021.48	40.15			16,355.33
27,707.48	27,382.04	750.00	37.72	3,252.78	1,025.00			32,447.54
17,667.61	28,071.81		14.22	4,449.77	7,556.08	163.21		40,255.09
46,427.77	47,817.11		121.41	4,617.75	3,345.30			55,901.57
15,002.09	11,656.27		55.16	1,012.00	89.75			12,813.18
39,925.45	37,858.66	525.00	9.00	3,416.68	819.00	153.70		42,782.04
37,130.93	32,070.54		83.12	3,134.02	1,005.00			36,292.68
26,574.91	18,835.11	5,250.00		1,645.68	73.75			25,804.54
59,360.60	54,174.45	1,000.00	80.10	4,681.20	9,605.00			69,540.75
40,882.76	37,824.50		18.23	5,206.50	15,879.23			58,928.46
					296.99			296.99
484,410.99	462,260.47	7,525.00	509.75	48,039.08	51,871.92	857.59		571,063.81
519.75	542.73			15.56				558.29
29,163.05	20,691.26	950.00	31.44	616.10	4,226.67			26,515.47
749.94	750.00			34.50		1.43		785.93
1,879.61	2,415.11			227.00	95.00			2,737.11
2,509.33	4,010.44	1,375.00		215.62				5,601.06
10,995.59	7,142.80	1,500.00		708.31	48.00	32.41		9,431.52
250.00	250.00							250.00
13,463.54	13,559.70		9.00	409.31	307.42	91.29		14,376.72
12,843.28	8,151.45	549.99	9.90	725.70	558.64			9,995.68
50,606.81	43,493.32	1,650.00	28.16	4,062.00	18,264.85	241.61		67,739.94
114.54	147.15							147.15
123,095.44	101,153.96	6,024.99	78.50	7,014.10	23,500.58	366.74		138,138.87
1,451,221.84	1,259,738.65	90,146.63	1,324.85	124,097.81	111,122.74	2,361.73	2,000.00	1,590,792.41
15,058.76	16,386.25							16,386.25
5,701.46	6,980.63							6,980.63
20,760.22	23,366.88							23,366.88
$1,471,982.06	$1,283,105.53	$90,146.63	$1,324.85	$124,097.81	$111,122.74	$2,361.73	$2,000.00	$1,614,159.29

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Howell, Mrs. James P.	Oct.	8
Hutchens, Mrs. Aaron	Oct.	2
Indian girls learning to read	Oct.	23
Ingham, Mrs. Edwin A.	Oct.	8
Institute for Board Presidents and Directors	Oct.	17-18
International Christian University, Tokyo, Japan	Jan. 9; Mar. 21; Dec.	8
Isabella Thoburn College, Lucknow, India	Jan. 8; June	13
Jensen, Miss Anna Marie	Feb.	8
Jeter, Mrs. Velma	May	38
Johnson, Miss Helen L.	May 30; June	34
Johnson, Miss Lillian	May 30; June	39
Jones, Mrs. Clarence	May	39
Keener Parsonage Craft Center, Cherokee, North Carolina	J-A	18
Kewish, Miss Mona E.	May 2; Oct.	17
Kim, Miss Kyung, and Esther Oss	Feb.	10
Kinandu, Belgian Congo: Mama Angelina	May	17
Knapp, Mrs. Chester B.	Feb.	49
Kwan, Miss Betty	Feb.	2
Landrum, Mrs. W. B.	Jan. 31; J-A	33
Laskey, Mrs. Glenn E.	Oct. 8; Nov.	21
Lawrence, Miss Ruth	May 2; J-A	14
Lee, Miss Karuna	Feb. 7; Mar.	26
Leeper, Miss Alpharetta	Sept.	2
Lewis, Mrs. B. R.	June	41
Lewis, Mrs. E. G.	Sept.	4
Lewis, Mrs. Hillora	Oct.	6
Lit-Lit's Booksellers' Institute, India: Miss Eunice Sluyter	May	12

	Issue	Page
Loberg, Mrs. A. T.	Oct.	7
Long, Mrs. C. C.	June	42
Malaya: Medical service in New Villages	Oct.	11
Malayan kindergarten children	Oct.	11
Marchant, Miss Elizabeth	May	29
Mary Johnston School of Nursing, Manila, Philippines	Oct.	23
Mawha, Mrs. James K.	Oct.	6
Maxwell, Miss Gene Elizabeth	Apr. 31; May 31; June	38
Maynard-McDougall Hospital, Nome, Alaska	Mar.	9
McCallum, Mrs. W. H.	Oct. 7; Nov.	21
McConnell, Miss Dorothy	May	31
McDaniel, Mrs. F. L.	Oct.	7
McLeod, Mrs. W. S.	Oct.	7
Mead, Mrs. Charles W.	J-A 14; Sept.	18
Methodist Community Center, Grand Rapids, Michigan	June	15
Methodist delegates to Central Committee, World Council of Churches	Nov.	7
Methodist Family Health Center, Ganaur, India	J-A	23
Methodist Hospital, Montevideo, Uruguay	Sept.	26
Methodist Theological School, Sibu, Sarawak	Oct.	11
METHODIST WOMAN, THE: covers September issues 1940, 1950, 1960	Apr. 5; May	4
Methodist Youth visit the Pennington Church	Mar.	40
Missionary candidates	Apr.	24-25
Missionary personnel leaders, Central New York Conference	J-A	19
Mobile Medical and Dental Clinic, Cagayan Valley, Philippines	Dec.	19
Moore, Bishop Arthur J.	Apr.	cover
Nall, Mrs. T. Otto	May 43; June 29; J-A	20
National College, Kansas City, Missouri	Jan.	15
National Conference of the Methodist Youth Fellowship officers and committee chairmen	Dec.	34
National Methodist Scholarship students	May	20, 21
New Mexico Conference presidents	J-A	6
Nichols, Miss E. Louise	Jan. 31; J-A	33
North Point Primary School, Hong Kong	Feb.	18
Nueva Imperial, Chile	Sept.	27
Oklahoma Indian Mission Conference officers	Sept.	20
Oss, Miss Esther, and Kyung Sup Kim	Feb.	10
"Over 55 Club" offers fun and fellowship	Feb.	15
Overseas guests attend Churchman's Washington Seminar	Apr.	16
Pakistan: Education broadens vision, Teacher and pupil	J-A 9; May	9
Palmer, Miss Florence	Apr. 19; May	2
Pang, Mrs. Chong Hi	J-A	21
Parsell, Miss Miriam Ann	June	23
Pearson, Mrs. John M.	Apr. 10; May 43; Oct.	19
Perryman, Mrs. W. L.	Oct. 8; Nov.	21
Pfeiffer, Mrs. Alvin B.	Oct.	8
Pfeiffer College, Misenheimer, North Carolina	Jan.	13, 14
Pfeiffer Memorial Hospital, La Paz, Bolivia	Sept.	26-27
Philadelphia Deaconess Home, Pennsylvania	Feb.	14
Philippines Missionary Doris Hess works with a new reader	May	11
Pletz, Mrs. H. C.	May	38
Protestant Centennial in Tokyo: Children's Rally	Apr.	10, 11
Quillen, Miss Sarah	J-A	43
Ratcliffe, Mrs. Charles F.	Oct.	6
Razing the old to make way for the new	May	7
Refugee children	May	13
Refugee mother and children in Hong Kong	Oct.	10
Rieder, Miss Florence	June	31
Rivers, Mrs. W. Napoleon	Oct.	7
Rizzi, Miss Dina	Feb.	12
Robincroft Home, Pasadena, California	Sept.	17
Robinson, Mrs. E. U.	June	40
Rodrigues, Miss Deolinda	Feb.	12-13
Russell, Miss Cornelia	May 2; J-A	14
Rymer, Miss Beatrice	J-A	7, 8
"Samariterhemmet" (Deaconess House)	Dec.	17
Sanatorio Palmore, Chihuahua, Mexico	Sept.	26, 27
Sarawak Woman's Society representatives	Oct.	10
School of Missions held in Fairbanks, Alaska	Oct.	31
Scott's Run Settlement, Osage, West Virginia	May	18, 19
Searing, Mrs. Carl	Oct.	6
Section of Education and Cultivation of the Woman's Division	May	29
Seiai Girls' School, Hirosaki, Japan	Dec.	16
Seibi Gakuen, Yokohama, Japan	Apr. 10; June 5; J-A	22
Shanks, Miss Leora	Mar.	11
Sibley Memorial Hospital, Washington, D.C.	Sept.	46
Social-Evangelistic project, Beppu, Japan	Oct.	20
Social work with non-English speaking people, San Francisco	Oct.	12
South Central Jurisdiction: Woman's Division members, jurisdiction and conference officers	Dec.	3
Southern Congo members participated in the Kusaidiana	May	16
Special-term missionaries	Nov.	6
Stanley Girls' High School, Hyderabad, India	Oct.	16
Station HLKY, Seoul, Korea	J-A	22
Stevens, Miss Thelma	June	32
Stiffler, Mrs. E. LeRoy	J-A 14; Sept.	18
Stinson, Miss Elizabeth	May 30; June	35
Streeter, Mrs. Wallace N.	Oct.	6
Strother, Mrs. William C.	Oct.	7
Student Hostel, Sucre, Bolivia:	June	12
Sweet Memorial Institute, Santiago, Chile	Sept.	26
Tai Wha Christian Society Center, Seoul, Korea	June	14
Texas Conference Presidents	J-A	6
Texas Conference Woman's Society retiring officers	Sept.	4
Tillman, Mrs. J. Fount	Mar. 7; May 43; June 28; Oct. 7; Nov.	21
Tompkins, Mrs. Clarence	Oct.	8
Tool Kit for Pastors	Oct.	32
Tsuyazaki Rural Center, Japan	Oct.	20
Twentieth Annual Meeting	Apr. cover,	15, 17, 18
Union Secondary School, Katubue, Belgian Congo	June	11
Union Theological Seminary, Matanzas, Cuba	May	12
United Mission Hospital, Nepal	J-A	23
U.S.- 2's and staff	Nov.	15
Vigilia, Miss Emma	Feb.	7
Wagner, Mrs. Mabel Garrett	Apr.	18
Wall relief sculpture at Interchurch Center	Nov.	Cover
Warren, Mrs. John	Oct.	6
Weems, Mrs. Howard V.	Oct.	7
Wells, Miss Laura	Feb.	16
Wembo Nyama, Belgian Congo: Girls at their dormitories	May	17
"We Receive to Give" (filmstrip)	June	27
Wesleyan Service Guild, Christ Church, New York	Oct.	41
Wesleyan Service Guild, Mamaroneck Methodist Church, New York	Sept.	45
Wesley Child Care Center, Cincinnati, Ohio	Sept.	18
Wesley Community Centers, San Antonio, Texas	Oct.	22
Whaley, Mrs. Eldery	Feb.	41
Whitehead, Miss Mabel	Mar.	4
Wilkins, Mrs. J. Ernest	May 43; June	30
Williams, Mrs. Alice	Apr.	18
Wilson, Inn, Richmond, Virginia	Jan.	19
Wintjen, Miss Carolyn	J-A	5
Woman's Division Presidents: Mrs. Bragg, Mrs. Brooks, Mrs. Tillman	Mar.	7
Woman's Division newly elected officers	Nov.	21
Woman's Society, Concordia District, Kansas	Oct.	4
Woman's Society, First Methodist Church, Montebello, California	Oct.	4
Won, Miss Chung Sook	Feb.	9
World Federation of Methodist Women filmstrip	June	26
World Federation of Methodist Women officers	J-A	20
Wright, Mrs. Etta	J-A	14
Zerkowitz, Mrs. Frederic	Apr.	19

Unity in Diversity

(Continued from page 17)

basis of its own needs and potentials. The spiritual and practical resources of the International Federation will be used to help to undergird the women who are seeking to find their place in the service of their Lord and His Church.

Two additional Methodist groups were granted membership in the federation at the Uppsala meeting: the Methodist Deaconess Association of New Zealand and the Betanien Association of Sweden. As yet, most of the Methodist groups on the continent do not participate in the federation. Many of us hope that they may apply for membership at the next meeting, in 1963, which is to be held in Berlin.

Yes, many differences were apparent. But the important thing is the fact that in diversity there is unity, and in unity there is diversity.

—★—

In Memoriam

Miss Frances C. Vandergrift, age 72, retired missionary to Peru, passed away at the Bancroft-Taylor Home, Ocean Grove, New Jersey, October 21, 1960.

Born in Philadelphia, Pennsylvania, August 10, 1888, she attended high school in Philadelphia and following her graduation entered the field of business. Subsequently Miss Vandergrift passed the examination for assistant to the principal in the public schools of Philadelphia, and held this position in the Meade School and later in the Longfellow School of that city. She received her missionary training in the Cincinnati Missionary Training School and Kennedy School of Missions, Hartford, Connecticut.

Miss Vandergrift was commissioned in 1918, and sailed for Lima, Peru, in September, 1919. During her thirty-one years as a missionary to Peru she served as head of the commercial department, Bible teacher and counselor at the Lima High School. She retired in 1951 and became a resident of the Bancroft-Taylor Home in Ocean Grove, New Jersey. The influence of Miss Vandergrift's life continues in the school and in the city of Lima.

Miss Belle Hirse, a retired deaconess, passed away in Chicago, Illinois, October 7, 1960. Miss Hirse was born in Winchester, Clark County, Missouri, on March 14, 1877. She entered the Chicago Training School from Danville, Iowa, in 1908, was licensed and consecrated as a deaconess by the Rock River Conference in 1912, and served for thirty-nine years within the Rock River Conference. For ten years, she was the director of the industrial work at Lincoln Street Institutional Church, Chicago, from 1910-1920, and then served as assistant to the pastor of the Winnebago Methodist Community Church in Rockford from 1920-1934. Appointed to the staff of the Methodist Old People's Home, in Chicago, in 1934, she served until her retirement in 1948. Following retirement, Miss Hirse resided in the home.

ARRIVALS AND DEPARTURES

RECENT ARRIVALS FROM:

AFRICA: *Congo*—Miss Dorothy Gilbert (Regular), R. D. 1, Pittston, Pennsylvania.

Southern Congo—Misses June L. Green (Term Completed), 361 Raffensperger Avenue, Springfield, Ohio; Carolyn Thorne (Regular), c/o Miss Ruth Lawrence, 475 Riverside Drive, New York 27, New York.

INDIA—Miss Eva Logue, R.N. (Regular), Rt. 6, Westminster, Maryland.

LATIN AMERICA: *Bolivia*—Miss Ernestine Harman (Regular), 118 Grove Street, Petersburg, West Virginia.

SOUTHEAST ASIA: *Malaya*—Miss Kathleen Clancy (Regular), 2909 Southwest Upper Drive, Portland, Oregon.

Sarawak—Misses Emma Palm (preretirement), 20 Old Faith Road, Shrewsbury, Massachusetts; Susie Mayes (Regular), Camak, Georgia.

RECENT DEPARTURES FOR:

AFRICA: *Liberia*—Miss Doretha Brown (Regular).

North Africa—Miss Laura Chevrin (France—Regular).

INDIA—Misses Ella Perry (Regular), Edna Bradley (Regular), Elizabeth Overby, R.N. (Regular).

JAPAN—Misses Patricia Olmstead (Special Term), Helen Post (Regular), Sharon Vallance (Special Term), Mary McMillan (Regular), Mary Searcy (Regular).

KOREA—Misses Sylvia Bobo (Regular), Marion Shaw (Regular), Elsie Stockton (Regular).

LATIN AMERICA: *Mexico*—Miss Mary Fitzpatrick (Regular).

PAKISTAN—Misses Anita Maldonado and Rose Mary Roberts, R.N. (Special Term).

SOUTHEAST ASIA: *Burma*—Miss Maurine Cavett (Regular).

Taiwan—Misses Wenda Carter and Dorothy E. Jones (Special Term).

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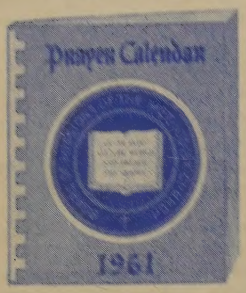

Prayer Calendar, 1961. Names of missionaries and projects of the Board of Missions (including the Woman's Division of Christian Service, Division of World Missions, and Division of National Missions) are listed in such a way that every worker and every project may be lifted up in special prayer during the year. Missionaries and deaconesses are remembered on their birthdays and their names and addresses are listed in the back of the *Prayer Calendar*. Wonderful for Christmas gifts! Use with *The Upper Room* in daily personal and family devotions. 60 cents each; 3 for $1.50.

A Guide for the Woman's Society of Christian Service. 35 cents.

Promotion Handbook. 35 cents.

Literature and Publications Handbook. 35 cents.

Christian Social Relations Handbook. 35 cents.

Treasurer's Handbook. 35 cents.

Missionary Education and Service Handbook. 35 cents.

The Secretary of Student Work. This free leaflet will be of help to the secretaries of student work—jurisdiction, conference, district, and local—until the *Student Work Handbook* is published sometime next year.

Spanish Pledge Card. Woman's Society of Christian Service pledge card printed in Spanish. Free.

That No Man Shall Hunger. By Maxwell S. Stewart. 25 cents.

Support for Foreign Missionaries. Revised. Free for postage.

Ways of Conducting Study Classes. Revised. Free for postage.

Facts—World Federation of Methodist Women. Revised. Free for postage.

WORLD DAY OF PRAYER

Friday, February 17, 1961

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APPROVED STUDIES

for January and February

It is suggested that the church-wide study, "Alcohol and Christain Responsibility," be held at the time decided on by the Commission on Missions. If not in January-February have "Heritage and Horizons in Home Missions" during those months.

Theme: Alcohol and Christian Responsibility

Stumbling Block. By Douglas Jackson. A new approach to an old and persistent problem with fresh light on the nature of alcoholism, emphasis on rehabilitation, and a reasoned appeal for abstinence on lofty Christian grounds. 75 cents.

A Guide on Alcohol and Christian Responsibility. By J. Irvin McDonough. 35 cents.

Supplementary Material:

Alcohol and Christian Responsibility. By Clifford Earle. 65 cents.

Theme: Heritage and Horizons in Home Missions

Safe in Bondage. By Robert W. Spike. A panoramic view of 20th century world, pointing up its many types of people and their relationships to the church. Reviews past home mission enterprises and introduces new philosophies and techniques for our complex age. $1.50.

Impact. Edited by Robert A. Elfers, Mae Hurley Ashworth, and Bette Virginia Reed. Story of the past, present, and future of home missions. $1.50.

Adult Guide on "Heritage and Horizons in Home Missions." By William C. Walzer. 50 cents.

Supplementary Materials:

The Challenge of Home Missions. A pictorial booklet on the over-all work of the Department of Work in Home Fields of the Woman's Division. 50 cents.

Do You Know? Work of the Home Department, 1960-64. Purse-size booklet listing the projects of the Home Department of the Woman's Division. 50 cents; 3 for $1.25.

Welcome to . . . Bethlehem Centers. Pictorial booklet on the purpose and work of the Bethlehem Centers. 25 cents.

The Formative Years. An illustrated booklet of the secondary schools of the Woman's Division. 35 cents.

A Mile Ahead. A pictorial booklet on the junior and senior colleges under the Woman's Division. 35 cents.

A Look at Our City Neighborhood Houses in the U. S. A. 50 cents.

Opening New Windows. Leaflet on children's homes. Free for postage.

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